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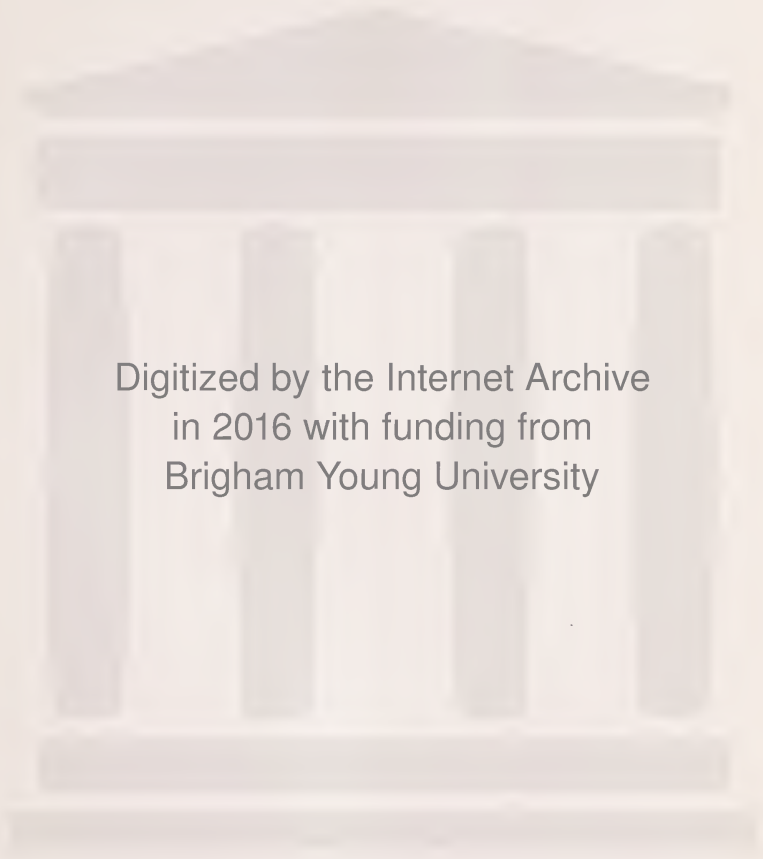
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Anthony Henrik Lund

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IN MEMORIAM

Anthon Henrik Lund

Biographical Sketch

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SALT LAKE CITY, UTAH

1921

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President Anthon H. Lund

(By J. M. Sjodahl)

A thoughtful student of the Bible and ecclesiastical history can hardly fail to notice what seems to be a general rule in the Kingdom of God, that those who are destined to perform a special work in that kingdom—those whose place is in the foremost ranks in the advancing hosts of victorious Israel, are from the earliest years of their earthly existence led and fostered by the hand of Providence with that special mission in view.

The rule is well illustrated in the histories of Moses, Joshua, David, Daniel, Samuel, Ezra, John the Baptist, Paul, Timothy, and many other familiar Bible characters. It is suggested by the lives of Polycarp, Augustine, Luther, Knox, Bunyan and a host of others, prominent in the history of the religious movements of the world. And it appears no less in the biographies of the martyred Seer of this preparatory dispensation, and his successors, the Prophets and Apostles of the Church of the living God. Of all of them it can be said, that they came into the world through a righteous lineage. Their characters were formed from the very beginning of their existence. Many of them had saintly mothers, to whose devoted love they can trace the course given to their lives, and they were in the words of the royal sage led to remember their Creator in their youth. The subject of this brief sketch presents another illustration of this general rule in the kingdom of heaven.

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Anthon Henrik Lund, the subject of this sketch was born in Aalborg, Denmark, May 15, 1844.

When he was three years and a half old his mother was taken seriously sick. The visit of the doctor, the subdued talking, and the anxiety he saw on the faces around him impressed him deeply. He even remembered what a dismal, rainy day it was. Next he remembered seeing his beautiful mother lying in her coffin. These two occasions were indelibly stamped on his memory. In the fall of 1847 his father was drafted into the Danish army and sent to Schleswig, where an insurrection was threatening. In 1848 Schleswig and Holstein revolted and with the aid of Prussia and Germany waged a sanguinary war for three years. During this struggle, Denmark needed all her patriotic sons, and his father served with distinction through the whole war, and did not return until the boy was seven years old. It was a beautiful day when the victorious army returned; and standing near a triumphal arch, having hold of his grandmother's hand, the boy watched the soldiers marching under it. At last his grandmother pointed out the smiling face of his father, marching with his musket on his shoulder. A few hours later he was folded in his father's arms. This was a happy day for the boy. Shortly after, his father moved away some thirty-five miles and he was left with his grandmother, who proved a tender, loving mother to him, and he became very much attached to her; and when his father a couple of years later wanted to take the boy with him, he pleaded to be left with his grandmother. She bestowed upon him a woman's love and devotion. She was the soul of honor, and though her own children thought

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her discipline had been rather strict, Brother Lund only remembered how tenderly she cared for him.

At the early age of four years Anthon H. Lund was sent to a private school, where he mastered the first elements of reading, writing, arithmetic, etc., and when seven years old he entered the public school of the city of Aalborg. His industry as a student and his aptitude for learning are shown in the fact that he rapidly advanced from one grade to another, passing entirely over the second grade. And while preparing himself for graduation in the course of study given in the school, he took besides private lessons in English, and also studied German and French. At the age of eleven years he held the first place in the school. Already at this early age Brother Lund had an irresistible desire to study the word of God. In his grandmother's house was a Bible belonging to his uncle, which his uncle had forbidden him to touch for fear he should soil or otherwise deface the precious volume. But his grandmother often asked him to read some of its chapters to her. This filled him with an ardent desire to read the whole book, and encouraged in this by his grandmother, he commenced at the beginning and made himself familiar with the main events narrated in that sacred volume. One day in Lent when the streets were filled with people looking at the Lent procession, he thought: What a delightful day I can have reading the Bible! He imagined that his uncle would be among the sight-seeing multitude. He had settled himself down on his favorite place with the Bible open, reading the fascinating history of Israel under the kings, when he heard a step on the stairs; the door opened and there stood his uncle before him. He asked his uncle to excuse his having taken the

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Bible without permission. His uncle answered: "I am delighted, my boy, to find you thus employed on a day like this. Read it as much as you like." As he was only in his eighth year, his uncle was surprised to find how much he had read, and how well he had grasped the meaning. Brother Lund said those early readings have been a great help to him, as they fastened the thread of the Bible narrative securely upon his mind. Not having brothers or sisters, he was left to himself much of the time, and books became his company. He read all the books he could get, and all his pocket money was spent at the book stores. He was then, as later, fond of visiting such places.

When in the year 1850, Elder Erastus Snow arrived in Denmark, to open up the mission in the Scandinavian countries, one among the early converts was the uncle of Anthon H. Lund, Jens Anderson, who became a respected resident of Cedar City, Utah. His grandmother, too, accepted the Gospel just before his uncle emigrated, and was baptized in 1853, when Anthon was nine years old. In this way he came in constant contact with "Mormonism." In his grandmother's home he found an abundance of "Mormon" literature. He read this eagerly, and the Lord opened his heart and his understanding to believe and to comprehend the truths set forth. He soon became familiar with the history of the Church and its doctrines. Elder Anthon H. Lund says he can hardly remember a time when he was not convinced of the truth of the Gospel. From the first moment it was presented it appeared to him in comparison with common orthodoxy as the clearest daylight compared to the uncertain flare of the northern aurora. It became to him "the

pearl of great price," for the possession of which he would gladly sacrifice everything.

Yet there was many a conflict in his young heart, before the step was taken which united him with the Church. Those who at that time identified themselves with the Church were generally ostracised socially, and often subjected to persecution, and some years elapsed before Anthon, though fully convinced of the truth of the Gospel, asked for baptism.

At that time there was a great deal of persecution of the Saints in Aalborg, and this spirit actuated even the schoolboys, and to such an extent that none of the Saints could send their children to the public schools. Brother Lund was the only one belonging to the Saints who attended the school. Sometimes the boys threatened to "baptize" him, and at other times they united in giving him a beating, but as a general thing he was a favorite with both teachers and fellow-students. One of his father's younger brothers, about three years older than Anthon, was in the same class, and although he hated "Mormonism," he would not allow anyone to abuse Brother Lund. Having tact enough never to complain against those who had persecuted him, and always ready to help the boys in their studies, he won them. Nearly every one in his class was two or three years his senior; still they did not envy him his promotion. To become "Dux," or first in the upper class was the ambition of all the pupils. When the school met after the summer vacation, when Brother Lund was eleven years old, and all were anxious to know where their places would be, the class was unanimous in giving the first place to him and would not allow him to take his old place. At the examination the bishop of the diocese was present

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and personally catechised Brother Lund. The answers surprised him, and he said to the whole school: "I have not heard a boy answer so well in any of the two hundred schools in my diocese." All the teachers but one were proud of the praise bestowed on one of their pupils. One, however, a bitter "Mormon-hater," felt much chagrined. On several occasions he would slur the boy because of his belief. One day he said: "It is expected that the 'Dux,' of the school shall give a good example to the pupils. What a shame if they should imitate you and become 'Mormons!'" Brother Lund answered, "They would never regret it."

The principal of the school was Brother Lund's best friend. When he learned that the boy acted on his own conviction he said: "I thought you were persuaded by others, but I see you are thoroughly convinced of the truth of 'Mormonism.' Follow your honest convictions, my boy. I would not hinder you from obeying the dictates of your conscience." Brother Lund loved this good man, and when he went back on his first mission he learned with regret that he had died a short time before.

He loved his relatives dearly, and, as they were opposed to "Mormonism" they sought to keep him from joining the Church. They wanted him to take a collegiate course, which especially suited his inclinations; his teachers also urged him to take such a course. They did not know how great a temptation this was to the boy, but the Lord gave him strength to resist it, and His Spirit continually strove with him, reminding him of his duty. He was baptized on the fifteenth day of May, 1856, on the twelfth anniversary of his birth. Elder Julander, who died a short time ago at Monroe, Utah, performed the ordinance, and

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on the 18th of May he was confirmed by Elder Peter Madsen.

When Brother Lund joined the Church Elder C. D. Fjeldsted presided over Aalborg conference. Brother Fjeldsted's sermons made a deep impression on the boy. His original, convincing and entertaining style was much admired. At the same time Bishop C. A. Madsen, of Gunnison, was pastor over Aalborg and several other conferences. His excellent wife, who was a highly educated lady, rendered the boy much assistance in his studies of English, and he became very much attached to Brother and Sister Madsen.

When Brother Lund was thirteen years old he was called to labor in the vineyard. His mission was to teach emigrating Saints English, to distribute tracts and help the Elders hold meetings. When giving his first report at the conference, Brother Fjeldsted lifted him upon a table, and thus he made his debut before an audience.

Besides his tracts, he always carried a number of the Millennial Stars, which he would read to the Saints, he being able to translate them into Danish nearly as fluently as if he were reading a Danish paper. The Saints were delighted to listen and were strengthened in their faith. A series of articles published in the Millennial Star, "Answers to Objections," was a great help to him in meeting the arguments of the ministers, who were then publishing in Danish the same falsehoods about the "Mormons," which had flooded America and England. When he was first sent out some thought the "Mormons" were going daft in sending one so young. Such a remark was once reported to Brother Lund. He said: "Never mind, I will make that man my friend." He did so, for in the

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course of time the man who had spoken so slightly of him asked to be baptized and wanted Brother Lund to perform the ordinance.

Brother Lund became well acquainted in the whole conference. He traveled without purse and scrip, and, during the four years and a half he labored as a missionary, he does not remember having bought half a dozen meals. Friends were raised up to him on every hand, and men outside of the Church told him to let them know what he needed and they would furnish him the money and they did so.

One day while he was out tracting, he visited a large mill-owner, whom he found in his library with another gentleman. After spending an hour in answering their questions, the man of the house said: "It is too bad that you are a 'Mormon.' If you will study theology at the University of Copenhagen and become a Lutheran minister I will pay the expenses and I will make you my heir."

Brother Lund answered, "I have no doubt you are a rich man, but you have not money enough to buy my allegiance to the Church of God." The answer seemed to please both the gentlemen. Brother Lund has wondered since whether the man meant what he said or not. He believed at the time that he was in earnest, but it was not temptation to him. He felt he had found the pearl of great price.

His experiences in the mission field were varied and interesting. Once he had promised to meet at a certain place to help hold a meeting. To reach this place he walked some ten miles facing a heavy snow storm. When he arrived at the place he found the house full of people, but the Elders had not come. He sat down among the people and heard them say: "The 'Mor-

mons' have fooled us today." When the time was up and he saw no one else would be there, he arose and asked the people kindly to give him their attention. How astonished the people looked at the boy! But they were so still that you could hear a pin drop. After the meeting every one present came and shook hands with him and thanked him. Several of those present have since joined the Church and emigrated to Zion.

It was not often Brother Lund was molested. Even in places where other Elders had suffered persecution, he succeeded in making friends. Sometimes, however, he also tasted the opposite. On one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend.

"What kind of a meeting?" she asked.

"A 'Mormon' meeting," he replied.

There came a change over her face instantly and she became a perfect fury. She grabbed her fire-tongs and screamed, "I will give you 'Mormon' meeting!" and flew at him.

He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in her highest key called on her husband to shoot the "Mormon." She made such a disturbance that the neighbors came running to see what was the matter.

Years afterwards, when Brother Lund had charge of the Ephraim Co-op., a lady came into the store and said to him, "You do not know me, but I have seen you once. Do you remember a woman who ran after you with a pair of fire-tongs?"

"Yes," he answered, "but you are not that woman, for her face I have never forgotten."

"No," she said, "I was her neighbor, and seeing her running after you, I asked her what you had done. She said that you had invited her to a 'Mormon' meeting. I became curious to learn something about the 'Mormons' and went to the meeting. I heard you speak and was convinced of the truth."

The Lord turned the wrath of an enemy to further His purposes.

Brother Lund had on one occasion obtained permission to hold a meeting in a town where it had hitherto been impossible to make an opening. The meeting was appointed for the next Sunday; and in company with a couple of Elders, Brother Lund went there. On entering the town they were warned not to go to the meeting, as the mob would disturb the meeting, and they had given the blacksmith, the bully of several parishes, all the liquor he would drink in order to get him to pound the "Mormon" Elders. They thanked their informant, but said they must honor their appointment. They found the house full of people and great numbers outside that could not get in. The meeting was opened, and in stalked the blacksmith. Brother Lund said when he saw him, he thought he was a very Polyphemus. He had only one eye, a sinister look, and fists like sledge hammers. They prayed earnestly that God would overrule the plans of the wicked. The advent of the blacksmith was the signal for disturbing the meeting and some commenced calling the Elders liars, etc. The blacksmith arose to his feet when he heard the interruptions, and slowly eyeing the audience he said: "I want you all to understand that these are men of God, and they speak His word pure and simple. If any one again interrupts them he shall feel the weight of

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this," showing his large fist. The crowd did not know what this meant; he had drank their liquor and promised to thrash the Elders; he must be joking. A loud-mouthed fellow commenced again calling the Elders opprobrious names, when the blacksmith elbowed his way through the dense crowd, and taking hold of the disturber he threw him out of the door. This settled it. For two hours the Elders preached to the congregation, and the one-eyed giant stood guard as a policeman; but as soon as the meeting was dismissed, he seemed to realize that he was on the wrong side, and he commenced to be ugly and wanted to quarrel with the brethren, but they got away as quickly as possible. Brother Lund was the last to leave, and he heard those behind say to those in front of him, "Give him a diff!" But Brother Lund nodded politely to the crowd as he passed through and got away unhurt. Some of those present have since come to Utah and have informed Brother Lund that even the man who opened his house for the meeting was in the conspiracy against the Elders. The Elders felt that their prayers were heard in an almost miraculous manner.

Brother Lund often found that his youth was the means of gaining sympathy for him, and a hearing which was denied others, and the Lord blessed his efforts with many fruits.

At the age of sixteen he was ordained an Elder and appointed president of the Aalborg branch and traveling Elder in five other branches. This was at the time quite a responsible position, the branch being large and requiring constant care.

Elder Lund continued his missionary labors until the year 1862, when, at the age of eighteen, he emigrated to Utah. He left Hamburg on the "Benjamin

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Franklin." While lying in that city, measles came aboard and made fearful ravages amongst the children. There was no doctor on board, and the captain would deliver the medicines and wine for the sick only on an order from a physician. Bishop C. A. Madsen laid the matter before the Saints, and they voted to appoint Brother Lund to be the physician of the company. He received the medicine chest and with it a book treating on common diseases and their cures. This he studied diligently and performed his duties so well that he gained the confidence of both the crew and the passengers. Brother Lund was always in demand. At times he had to hide so as to get the much-needed rest and sleep. This was rather remarkable for a doctor that had been given his diploma by popular vote instead of by a medical faculty.

Four ships left Denmark in the beginning of that year with emigrating Saints. These all met at Florence, whence some continued the journey in the conveyances furnished by the Utah Saints. The others were organized into two independent companies, one under the leadership of Bishop C. A. Madsen, and one under the care of Patriarch O. N. Liljenquist. Brother Lund traveled over the plains in Bishop Madsen's company, arriving in Salt Lake City on the 23rd day of September, 1862. The overland travel had lasted seventy-one days. It had been an exceptionally pleasant journey. The Saints had found good camping places with an abundance of grass and water. Some had walked the entire distance, and very often the men had carried the women and the children across the rivers, but there were no accidents, and a good spirit prevailed.

He first located at Fairview, Sanpete County, but

three months later moved to Mt. Pleasant. Here he remained till the fall of 1870. His first employment in Utah was at farm labor, digging potatoes, working on the threshing machines, etc., as long as such work could be had, and then he got employment in a harness shop and afterwards in a shoe shop. He was never idle a day. Brother John Barton offered him a home in his family and engaged him to teach his children in the evenings. He was treated by those excellent people as if he were one of the family.

To Brother Lund, as to many others who have come to Utah, the first impressions and experiences of the new country were rather discouraging. He missed his books perhaps more than anything else. An old hand book in astronomy, without maps, which he happened to find, became one of his literary treasures. He studied it and drew his own maps, using the hearthstone for a table, and was able to locate the constellations of the stars and trace the planets. Thus passed his first winter in Utah. He felt that this was the land of Zion, the place to which God had led him, and his heart swelled with sentiments of joy and gratitude.

In 1864 he was called to go as a teamster to the Missouri River, to bring back some immigrating Saints. He performed this mission faithfully.

When President Brigham Young called a number of young men to come to Salt Lake City to learn telegraphy, Elder Lund was selected as one of them. During his stay in the city at this time he became acquainted with Elder John Henry Smith and others with whom he later became intimately associated in ecclesiastical work.

Having learned telegraphy, he returned to Mt. Pleasant and kept the telegraph office there. He also

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had a photograph gallery. And when the first co-operative institution was started in that city, he was appointed its secretary. He was also elected a member of the city council. But notwithstanding these varied duties, he found time to devote to the Church. In 1865 he helped to start the first Sunday school in the city where he lived and achieved great success in this labor of love.

He remained in Mt. Pleasant until the fall of 1870 when he moved to Ephraim. In the same year he married Sister Sarah Ann Peterson, a daughter of Stake President Canute Peterson. The issue of this happy union is nine children, of whom seven are still living.

Elder Lund was called, in the year 1871, to perform his first foreign mission, since his arrival in Utah. He was sent to Denmark in company with Elder Canute Peterson. The latter was appointed president of the Scandinavian mission, and Elder Lund became the business manager of the central office, in Copenhagen.

On his return to Ephraim he became interested in the co-operative store of that place, and the next year he was placed in charge of that institution. He held this position for nine years; and it is generally conceded that it was, during this time, one of the most successful in the county.

In 1874 he was appointed a member of the High Council in Sanpete, and when the stake was organized, in 1877, he became stake clerk and a member of the new High Council. In 1878 he became superintendent of the Sunday school in Ephraim, a labor which he much enjoyed.

In 1883 he was called to fill another mission to Scandinavia. He succeeded Elder C. D. Fjeldsted as

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president of the mission, and was absent from home two years and three months.

During his absence he was elected a member of the Legislature of the Territory of Utah, and he took his seat in that body on his arrival home. In 1888, he was re-elected. The Ogden Reform School and Agricultural College at Logan are lasting monuments of his untiring work in the legislative assembly of Utah, as well as of his wisdom and solicitude for the welfare of the people.

In May, 1888, he was appointed vice president of the Manti Temple, assisting President Daniel H. Wells, and in 1891 he succeeded Brother Wells in the presidency. At the organization of the General Church Board of Education he became a member of that board.

At the October conference, 1889, he was called to the high office of an Apostle in the Church of Jesus Christ of Latter-day Saints, and in 1893 he was sent to Liverpool, to preside over the European mission. He was gone more than three years, and his administration was marked with much success. His linguistic ability was a great help to him in the performance of his duties while traveling in the various conferences.

At the demise of Apostle Abraham H. Cannon, Elder Lund was appointed director of Z. C. M. I., and, some years before, of the Zion's Savings Bank.

In 1897 he was called to a mission to Palestine and Syria to organize the Saints there into branches, and to look after their welfare generally. He returned in the summer of 1898.

In the fall of that year he moved to Salt Lake City. He continued his labors as an Apostle, in the various stakes of Zion. In April, 1900, he was chosen super-

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intendent of the Religion classes of the Church, and in August, of the same year, he succeeded President Franklin D. Richards in the important office of Church Historian.

In 1900 Brother Lund was appointed general Church Historian to fill the place made vacant by the death of Franklin D. Richards. On October 17, 1901, he was chosen by President Joseph F. Smith to be his Second Counselor, which position he held until 1910 when he was made First Counselor. Thus for twenty years he was identified with the First Presidency, a position which he filled with honor and which brought him in close touch with all the movements of the Church. In 1911 he was appointed acting president of the Salt Lake Temple, and at the death of President Smith, in 1918, he became the president of the Temple. With his wife and daughter Eva he visited Europe in the summer of 1909. He attended the dedication of the Hawaiian Temple in November, 1919.

When Brother Lund was appointed Church Historian to succeed Franklin D. Richards, he was also chosen to succeed him in the presidency of the Genealogical Society of Utah, Elder Richards being the first president of this society. Brother Lund was appointed in August, 1900, and the first meeting of the Board of Directors at which he presided was held October 16, 1900. From that time to his death, Brother Lund wisely and ably filled the responsible position as the presiding officer in the society, which during his presidency has grown to be one of the greatest institutions for good in the Church. He was always interested in the Society's needs, and especially was he anxious that the library should contain all the records possible to obtain, from which the members

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of the Society could be helped to obtain their records for the performing of temple work.

After a few days illness, Brother Lund died, March 2, 1921, beloved by all who knew him.

Funeral Services

[*From Deseret News*]

Funeral services for President Anthon H. Lund were held in the Salt Lake Tabernacle, Sunday afternoon, March 6, 1921. Seldom if ever has the great auditorium been more crowded, and many sorrowing friends were outside the building unable to find a place inside. The tabernacle was decorated in simple but impressive style and the floral offerings which banked and bowered the casket and rostrum were innumerable and beautiful, President Heber J. Grant presided and conducted the exercises.

The services began with an organ prelude by Professor John J. McClellan. The Tabernacle choir, under the direction of Professor B. Cecil Gates, sang "O, Say What Is Truth?" The invocation was offered by President Lewis Anderson of South Sanpete Stake. Raymond Williams and the choir sang "O, My Father." Addresses made during the services follow:

ELDER NEPHI L. MORRIS

James Keble, the English poet, wrote these lines; they are to be found mounted on heavy card lying on the tombs of the great who sleep in Westminster Abbey:

"There are in this hard stemming tide of human care and
crime,
With whom the melodies abide,

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Of the Everlasting chime;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily tasks with busier feet,
Because their secret souls a holy strain repeat.

“These gracious thoughts shed Gospel light
O’er Mammon’s gloomiest cells
As on some city’s cheerless night
The tide of sunrise swells.
Till tower and dome and bridgeway proud
Are mantled with a golden cloud,
And to wise hearts this certain is given:
No mists that man may raise shall hide the eye of Heaven.”

A divine goodness always shone through the life and spirit of our esteemed friend, President Anthon H. Lund. God was with us in this man’s character.

On March 6, 1894, just 27 years ago today—I left Manchester, England, under appointment of President Lund, to assume the presidency of the London conference. I was then a very young and inexperienced missionary. President Lund was at that time presiding over the British mission. It was only one of his numerous missions, for his entire life from the age of 14 until the hour of his death was one long beautiful mission in the Master’s service.

From 1894 till the day of his death we have been friends. We spent nearly two years together in the British Isles. We traveled together in foreign lands. We visited the large cities with their museums and other great educational institutions.

This gospel dispensation has not produced a nobler or more Christ-like man than Anthon H.

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Lund. In spirit he was as sweet and pure as a child; in temperament as charming and affectionate as a woman; in character "his strength was as the strength of ten because his heart was pure;" in companionship he was as enjoyable as a devoted kinsman because he carried a merry heart that bubbled with gentle mirth and a refined humor.

In teaching he was as capable as those who stood closest to the Great Teacher. In intelligence and education, he was at home among the greatest minds of his day. In counsel, he was as safe and sane as the venerated sages of history. In personality, he was obviously superior. I have seen photographers of European cities ask him to sit before the camera that they might embellish their walls with his portrait; his mind was reflected through his face.

His personality was fascinating; he carried the charm of sympathy with an understanding of human nature. Among brethren he was a sweet, peaceable and gentle man interested in every one and everything. In conflict and trial he was self-possessed. In stormy councils he was concerned, but serene. He was never voluble in conversation or discourse; I often regretted his restricted vocal expression. His emanations were of the soul and those around him felt his message; what he thought often counted for more than what others said. His words were golden.

He was not the aggressive type—not positive—but considerate and conciliatory but without compromise of principle. In spirit he was as pure as the Master desired his disciples to be.

He was not a self-seeker. He shunned the

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lure of gold. He was the embodiment of the beautiful words of the Apostle Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in truth; Beareth all things, believeth all things, hopeth all things, endureth all things. * * And now abideth, faith, hope, charity, these three; but the greatest of these is charity."

Such was the character and life of our beloved friend and companion.

He loved little children. Only a month ago, this very hour, at the christening services in his ward, when he blessed and named a little child, he bent over and kissed it affectionately upon the brow. He was devoted to his dear and helpful wife. He often disclosed to me his deep affection and joy in his sons and daughter. What a priceless heritage! The wife of Anthon H. Lund! The sons, the daughter, of Anthon H. Lund!

It is to me a priceless thing to have been blessed with his friendship. It was perhaps little to him, yet I shall never forget his tender and affectionate caresses on opportune occasions. He was everything to me, for he was the sweetest friendship of my life.

DOCTOR JOHN A. WIDTSOE

My brethren and sisters and friends, I come with a heavy heart to this privilege and to this honor, for President Lund was my good and helpful friend, and he was a most intelligent and sin-

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cere advocate of the cause of education within the Church and in the state. Nevertheless, I am happy to be privileged to bear witness to you of the profound influence of President Lund's service and of his life-labors in behalf of the cause of education in this State. President Lund had a large and receptive mind and a keen desire for knowledge. He loved learning for its own sake, as well as for the use to which it might be put. His love for education colored nearly all his acts, and explained many of the most lovable traits in his character.

Early in his life he laid a sound educational foundation upon which he built largely and steadily throughout his life. In spite of the difficulties that surrounded pioneer conditions, he became in time, because of his self-effort, one of our best educated men. In many realms of knowledge his conversation declared his wide reading and his careful reflection. His zest for knowledge increased to the very end. Only a few months ago, President Lund spent one evening at the university observatory, examining the stars that then hung favorably in the sky; and I was amazed at the readiness and correctness of his comments upon the facts and principles of astronomy. It is only a few weeks ago, almost in my last conversation with him, that he stated his views relative to historical research—views thoroughly in accord with the most modern opinions.

It was President Lund's conception and his diligent labor that led to the founding of the Agricultural college, the result, as he often told me, of his observation of agricultural education in Europe,

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especially in Denmark. During the last 18 years President Lund has served as a regent of the University of Utah. He was present at all commencements and he attended all the meetings of the Board, except when lawfully and properly excused. He was a wise and a helpful regent, sympathetic with the problems and the work of the institution. The little cares of the day, that so often disturb and engulf smaller minds, passed him by, and he gave his opinions on the large principles involved in the problems of the University of Utah. We shall miss him greatly at the university. I happen to know, personally, that he inspired hundreds of young people to seek that intellectual training and development which makes this earth a wondrous place on which to live. He did mark for ever and a day the course of education in this state.

However, greater than his love of learning and his attainment of learning was the wonderful power that President Lund possessed of converting knowledge, learning, scholarship, into that grace of soul and character which men have chosen to call "culture." President Lund was a cultured man. He had cast behind him many of the disturbing fears of life. He knew that out of contention comes chaos. He knew that peace builds up, and warfare destroys. He knew that love serves humanity as the sun warms the earth. His vision was clear, his gaze steady, his trust unfaltering and his methods of a character to make men feel easy and happy. Strong men, passion-torn, left President Lund calmed and with peace in their hearts. Everywhere about him lay the results of culture, the priceless end of education.

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The essence of culture and, I was about to say, the quintessence of education, is the understanding and the sympathetic heart. This was President Lund's greatest gift. Those of high and of low degree laid their troubles before him. He looked into the hearts of men; and his judgments were tempered by his knowledge and understanding of the human heart. I think that no greater tribute can be paid him than to say that he possessed an understanding heart.

May I depart just one moment from my subject to say that President Lund was the accepted leader and counselor of the great body of honest, hard-working and faithful men and women who have come, for the gospel's sake, from the Scandinavian countries to this blessed land. To these adopted children of America he was a father in very deed. He understood them; he understood the isolation that surrounds, for a time at least, every man who leaves his mother tongue and the traditions of his childhood, and in a new country adopts a new language and a new mode of living. Those among us of Scandinavian origin will miss sorely the good counsels and the sympathetic understanding of President Anthon H. Lund.

I trust, my brethren and sisters, that the many lessons that might be drawn from the life of President Lund may, by tongue and by pen, be carried down through many generations; so that, among our people, education, culminating in culture, and yielding understanding hearts, may be our portion. President Lund was a rare man—one of a generation. We are grateful to God that we have had his presence. We thank God that he left us

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President Lund as many years as he did, to serve us and to guide us.

To the family, in this hour of trial, may I simply say that their great comfort will come in the consciousness that they are being prayed for and sympathized with, by a great people. May God bless them and bless us, I ask it in the name of the Lord Jesus Christ. Amen.

PRESIDING BISHOP CHARLES W. NIBLEY

It has been very rare, indeed, when we have witnessed in this state such an outpouring of people as we see on this occasion. It has been rare, indeed, that we find such an outpouring of sympathy from people of all classes in the state, as we find today, who are extending their heartfelt sympathy to the wife and family of President Lund. He was beloved by all—"Mormon," Jew and Gentile. In all the state of Utah, or indeed, in all the country wherever he was known, I do not think he ever had an enemy. If he ever did, I never heard of such a thing. He was the one man whom I have known in my life that I could say this of. So that, alone, is something worth saying and something worth remembering of a man. Even those who once were of our faith, but who have left the Church, as we say sometimes too harshly, apostatized from the Church—even among that class you will find friends, all friends so far as I have ever heard, of President Anthon H. Lund, and that, too, is very rare in our history and in our life. So that this was an exceptional man, a true man, a most precious and lovable man. His life was gentle, and the elements so mixed in him that

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Nature might stand up and say to all the world, "This was a man!"

A violin solo was rendered by Professor Willard Weihe.

ELDER B. H. ROBERTS.

The theme of Elder Roberts' remarks was, President Lund as Church Historian and Recorder. He said:

It is said that the best possible commentary on any system of religion is the commentary of a blameless life. Such a commentary President Anthon H. Lund has supplied to that system of religion which constitutes the faith of the Latter-day Saints. For in so far as it is given to mortal man to live a blameless life, I believe his life was blameless. That is the heritage President Lund has bequeathed to the Church. It is something enduring. It will belong to the Church for all time. It is a sacred heritage; and when scoffers shall challenge our faith, our most effective defense will be to say: By its fruits let it be judged: and then we shall point to the long list of saintly lives it has produced, prominently among which will forever stand the name of Anthon H. Lund.

Naturally you will expect me to speak of our dearly beloved brother from that point of view obtained of him in my most intimate relationship with him; and this, of course, as most of you know, is in the relationship of Church Historian and General Church Recorder.

It will perhaps be a matter of both passing and future surprise that President Lund, so scholarly both by reason of his learning and temperament, has published no books of history bearing his name, though

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historian and general Church recorder since 1900 until now, a period of 21 years. But that will be no matter of surprise to those acquainted with the other strenuous activities of his life—in business, in legislative service to the state, in educational activities, both in Church and state, and more especially in his great missionary work within the stakes of Zion and in foreign lands—in his native land and adjacent countries; throughout Europe, and in Palestine and Syria.

President Lund's work in the Historian's office was that of supervising the work of others rather than in that of personal authorship; but that he was richly endowed with natural and acquired gifts that pre-eminentlly fitted him for his office, all who have had the pleasure to labor with him in the historical and recording department of the Church, well know. His was peculiarly the temperament for such a position. He was conservative, and therefore safe, as surely an historian of all things must be. Open minded he was, and therefore capable of weighing the important things that enter into the historian's work. Also he was of a judicial temperament—the first essential, I should say, in an historian; for he it is who must pass judgment upon the deeds of men, and assay the values of events. Patient he was up to the point of being marvelous in that, as I who often tried his patience very well know.

To note another essential element of the historian, President Lund loved truth for its own sake, and had confidence in its ultimate triumph. It was most fitting therefore, that in the song service of this occasion we opened with that most splendid of our hymns, "O Say, What is Truth?" which at once both propounds a question, and gives the greatest known exposition of

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it. Also it is fitting that I should speak of President Lund's love of truth, as an element of an historian's essential qualification, and as constituting the most valuable asset of a man's character—love of the truth, which is greater than to know the truth.

I pray you now consider how great are these several qualities that may justly be ascribed to our friend and brother:

Conservativeness, which assures safety;

Open-mindedness, which welcomes thorough investigation;

Judicial temperament, which insists on right judgments;

Patience, which can wait on time to work out justice and gives right perspectives to facts;

And lastly, love of truth, which makes for accuracy and crowns all these shining qualities with glory ineffable!

Such the mind-qualities which President Lund brought to his duties as Church Historian and General Church Recorder. It was my pleasure to be closely associated with him daily while revising the matter for a six volume journal history of the Church. In that work we carefully checked up with original manuscript sources of information, and with previously published documents and reprints of parts of our Church history. This association, continued daily through several years and gave me abundant opportunity to learn of his qualifications as an historian and to appreciate the characteristics I have here enumerated by seeing them tested daily in our work.

In all his associations in the historian's and recorder's office, as I have noted it in the case of others,

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and experienced it in my own case, his course was ever marked by uniform kindness, courtesy, consideration and good will. And speaking now in behalf of the whole staff of the department of history and recording, I feel free to say that each member of that department feels that in the demise of President Lund, he has lost a personal friend, whose character was a guarantee of peace and good will to all who had the pleasure of working under his fatherly direction.

And now one moment for a broader view of our friend, for I knew him in other capacities than as an historian. I knew him in his relationships with men, and as a judge in their present day affairs and problems and at one time in connection with the late Elder F. M. Lyman, sat with him on the judgment seat in a long and intricate case involving serious matters. This remembrance brings me to the saying of the Psalmist, when he sought to pay highest tribute to God by exclaiming in a very ecstasy of adoration—"Justice and Judgment are the Habitation of Thy Throne!" And I declare unto you, O Israel, that these characteristics were dominant in the life and work of President Lund. And surely human character does then show likest God's when it can be said that justice and judgment have been dominant in the life of a man.

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

This is the heritage of our brother and friend.

During the days intervening between the demise

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of our friend and now, I have repeatedly asked myself the question, was President Lund the product of our peculiar religious faith? Or would he have been such a man as he was in any event? Was he a product of "Mormonism?" or was he one chosen and sent into the world to help to produce "Mormonism?" I shall here make no attempt to answer that question. Most likely, however, they—the faith and the man—acted and re-acted upon each other. But of this I am certain, that in the new dispensation of the gospel that makes up our Christian faith, President Lund found the true atmosphere of his soul, the element native to his spirit, and lived and moved and had his being therein to his complete earthly joy.

For one of ten times ten thousand others, I thank God for the life of President Lund. I account it a high privilege and honor to have known him, and to have labored with him.

Peace to his memory; God blessed forever more—Amen and Amen!

James H. Neilson sang "If With All Your Hearts."

PRESIDENT HEBER J. GRANT.

As you are all aware, President Lund was the president of the Salt Lake temple. Before moving to Salt Lake City he was the assistant to the president of the Manti temple and has spent many, many years in temple work. We will now hear from one of his associates in the Salt Lake temple, Elder Joseph Fielding Smith.

ELDER JOSEPH FIELDING SMITH

I esteem it as a great honor to have this privilege of saying a few words on this occasion, al-

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though my heart is very much touched. During the past twenty years I have been very closely associated with President Lund, in the historian's office, in the Genealogical society and in temple work. All that has been said of him is true—and much more could be said. Nor would we be able to say all, should we stay here for many hours and relate the good things regarding him and his character. It is needless for me to repeat those things which have been said. As you have heard just now from President Grant, Anthon H. Lund has been engaged for many years not only in the interest of those who are living, but in the interest of those who are dead, laboring diligently for their salvation; for, according to the gospel as it has been revealed, we have been granted the privilege of acting for those who are dead and laboring in their behalf that they likewise may receive the gospel, wherein they did not have the opportunity of receiving it while dwelling in the flesh. His interests went out not only to those who dwell upon the earth, but to those who were beyond the veil. Many hours, many days, many years of his life were spent in their interest; and now I am satisfied that there are many who will rejoice on the other side, because of the goodness of his heart and that which he has done for them. For the past ten years he has been the presiding officer in the Salt Lake temple. There he has received the love of all the workers for they have learned to love him, because of his integrity, his faithfulness, his purity of heart, and all the other good qualities which have here been enumerated.

In conclusion I desire to read a tribute from

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the pen of Elder George H. Brimhall, to President Anthon H. Lund:

"A pole star of unfailing light,
A sunbeam with no scorching heat,
A citadel protecting right,
A mercy plea at justice's feet.

"A treasury of wisdom's lore,
A telescope of meed,
A key to cumulation's door,
A needle's eye to greed.

"To seeds of truth rich virgin soil,
To ship of state a rudder,
To passion's wave a cruse of oil
To Nature's hand a lever."

ELDER JAMES E. TALMAGE

Unnumbered thousands have known of or heard of Anthon H. Lund. A smaller number, nevertheless great, have had the blessing of his personal acquaintanceship. Fewer, yet still many, have known him in the ordinary sense of the term; and a smaller inner circle—in which I feel that I am honored with a place—have known him as well as one mortal man may know another.

We have traveled together by land and sea. We have eaten and slept, we have laughed and wept, and prayed together. But in all these intimate relationships he was the leader, I, the privileged follower; he the teacher, I the pupil; his the truly masterly mind, and mine that of the humble disciple.

Glad am I to remember, in this solemn hour, that in the freedom of brotherly intimacy I have told him, face to face, of my high regard, esteem,

and affection. I have not waited until I would stand before the beflowered casket as now I stand, to pay, in part at least, the tribute that was in my heart. In him was an unusual combination of gentleness with a firmness that was inflexible in defending the right. He was truly a gentleman, and verily a gentle man.

For over a third of a century our friendship was close. I have been drawn unto him, and seemingly he welcomed my presence. When by ourselves, he and I spoke without reserve, for we understood each other. After conversation or consultation—always uplifting to me, helpful and strengthening—for to be in his presence was to breathe the purer air of his high, noble and ennobling thoughts—I have put my arms about him and said “Brother Lund, I love you,” and his response was always equally affectionate.

I stood by his bed during the last half hour of his life in the body. I know that as the earthly light was growing dim, he knew that he was passing; and I know that he knew, as well as any human being has been permitted to know, where and why he was going. He has gone not because of the triumph of evil powers manifested in death, but verily through the call of the Lord. He knew, I repeat, where he was going, for he had studied long and earnestly and had received the inspiration that brooks no doubt as to conditions in the hereafter. My sympathies and condolences are not for him because he has gone, for blessed was his passing, and blessed is his present state. He is an exemplification of the power of God restored to earth in this dispensation.

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When he sat as a presiding officer his rulings were always couched in the gentlest and kindest terms; but as to finality they were stronger than though voiced in thunder tones. He honored his priesthood, and therefore those who came under his influence honored him and the priesthood he bore. He knew to what exalted rank he had been called, and he honored God, and regarded as sacred every duty connected with that high ministry. He exercised authority in the spirit of love, forbearance, and charity.

On this occasion my heart goes out to those who remain, for blessed though they be in being his—as his they are and shall be—nevertheless this hour is one of pain and sorrow unto them. I think of his beloved companion, Sister Lund, who has been a helpmeet for him during his active life, and I trust that the united faith and prayers of this vast congregation shall ascend to the throne above in her behalf, and in behalf of the posterity of this, one of God's greatest and noblest servants sent to earth.

I feel that he lives with us and will continue to be with us through the influence he has exercised, which was always for good. And in the great purposes of God for the hereafter He can trust with responsibility the man whose earthly garment is here before us, for he has been proved and found to be pure gold.

May the Lord be with us who remain, and help us in the several degrees that may be in harmony with our diversified lots to follow after him, I pray in the name of his Master and ours, Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

A certain English nobleman, after reading a book of poems produced by a fellow countryman, passed this comment upon it:

It has no fault—or I no fault can spy;

It is all beauty, or all blindness I.

I could almost imagine that book of poems to be a record of the words and deeds of President Anthon H. Lund. He was a true type of the Christian gentleman, an ideal Latter-day Saint.

What is it to be a Latter-day Saint? It is to have an unfaltering faith in Jesus Christ as the Son of God and the Savior of the world. It is to throw one's soul into the cause of Christ and labor unselfishly for the salvation of men and the honor and glory of God. It means also a firm faith in the divine mission of Joseph Smith, the prophet presiding over this gospel dispensation, and the consecration of oneself to the great work that is destined to prepare the world for the glorious coming of the Lord.

And what is it to be a gentleman—a Christian gentleman? It is to practice the principles taught and exemplified by our Lord and Savior, to endeavor to square one's life by his teachings. It is to live the golden rule and do unto others as we would that they should do unto us. Gentility does not consist in wearing costly clothing, nor merely in a show of polite manners. It is kindness of heart, chivalry of soul. A real gentleman is considerate of others, a friend to the friendless, a champion of the oppressed, mindful of the aged and infirm, tender towards women and children, treating all

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men fairly, respectful to authority, and reverential towards God.

All this can be truthfully said of President Anthon H. Lund.

An anecdote is related of Sir Philip Sidney, a noble Englishman of the sixteenth century. He lay mortally wounded on the battlefield, suffering that intense thirst which always comes to one in his condition—one who has been shot. They brought him some water to drink, but just as he was about to partake of it and assuage his burning thirst, he caught sight of a poor common soldier lying on the ground a few feet away, dying, almost at the last gasp, and looking with longing eyes upon the cooling liquid. Waiving it back from himself, the wounded knight said: "Give it to him; his need is greater than mine." Someone has said, and said truly, that Sir Philip Sidney was never so much a gentleman as then.

Anthon H. Lund would have done the same; for he also was a gentleman, a Christian gentleman, like that model of unselfish chivalry.

Oh, there is so much to say, and no time in which to say it! I loved this good man, and I believe he loved me. I loved him because he was always kind and courteous—not only to me, but to all. His was not the kindness that lavishes itself upon a few favorites, or upon kindred and friends alone. His big heart beat for the whole human race, living and dead.

I would not flatter him. He was not the only good man. There are others just as true, just as faithful, just as worthy of our confidence and esteem; but none precisely like him whose name was

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Kindness, and whose acts and utterances were all generous and charitable. If I were called upon to write his epitaph I would be tempted to paraphrase those beautiful lines of Lord Byron's, with which he closes his monody on the death of Richard Brinsley Sheridan:

Long shall we seek his likeness—long in vain,
And turn to all of him which may remain,
Sighing that nature formed but one such man,
And broke the die in molding Sheridan.

At this point Professor J. J. McClellan played an organ solo: "Nearer My God to Thee," and President Grant read a telegram of condolence from representatives of the Idaho stake.

PRESIDENT CHARLES W. PENROSE.

"Nearer My God to Thee" we have just heard on the organ, in music, but not the words. They are both very dear to me, and I feel in my heart that that is the position now occupied by our departed friend and beloved brother, Anthon H. Lund, who has gone from our presence and our gaze; but he has not gone from existence. He is in a sphere, as we believe with all our hearts, which is nearer to God than that in which we live in the flesh. We can be very near to God while we dwell in mortality, and that was proven in the life and experience of Brother Anthon H. Lund. We do not believe that when he departed that was the end of his being. We believe that that noble spirit, many of whose great qualities have been touched upon here this afternoon, only in a slight way when we realize just exactly what kind of a man he was and is, lived

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near to God while here. Also that we can live pretty near to God while we dwell on the earth, if we have faith in God; and that kind of faith was in the heart and bosom of my dear friend and your dear friend, Anthon H. Lund. He lived near to God, not that his noble spirit departed from the body to talk with God, but the spirit which proceeds from the presence of the Father to enlighten mankind, concerning the Author of their being, and His will concerning them, was with him day by day.

I know something of him by being closely associated with him in the work of the presidency, with our beloved brother, Heber J. Grant, and before him, with President Joseph F. Smith. I was intimately associated with Brother Lund in the presidency of both these men of God, and I know that he lived under the influence of that divine spirit by which we can draw near to the Author of our spiritual being and by which we can know something about ourselves, where we came from, what we are here in the flesh for, and where we are going to in that which we often call "the great hereafter." Brother Anthon H. Lund had the inspiration which comes from God, by which he lived and moved, day by day, and which was exemplified in those noble traits of character about which we have heard. I can indorse, and do indorse, everything that has been said concerning the greatness of soul of Anthon H. Lund. I not only lived with him and labored with him, but as has been expressed by some of my brethren, I loved him and he loved me; and I have the great consolation of knowing that he appreciated me as I appreciated him.

We were not the same kind of beings exactly. He was calm, quiet, methodical, sometimes lymphatic,

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and I am naturally hasty, quick, liable to be irritated, very sensitive in all my being, but he was calm and quiet and possessed all those nobilities of soul which have been briefly portrayed here today. But yet we were united, although in some things we were a little opposite in our nature and character; but we were not opposite in faith. We were not opposite in our endeavors to build up the kingdom of God, so far as our authority extended. We were united in spirit and in act. I thank God for my association with him, for many years, in the flesh, and I hope I shall be found worthy of being associated with him and beings of like character when I too depart into the world that is beyond the veil.

My first intimate acquaintance with President Anthon H. Lund, although I had known something of him before, was in the year 1885 when, in company with President Daniel H. Wells, who was then presiding over the European mission, and I was there also on a mission, we traveled through Scandinavia and in Copenhagen, I met Anthon H. Lund and became well acquainted with him for the first time. We traveled together in Sweden and Norway and had many splendid meetings with the Saints in those countries. They venerated Brother Lund. That was not his first mission there; he had labored in the ministry there before coming to this land. He was really the idol of the Scandinavian people and after being more closely associated with him in later years and being in his society, I knew that he was beloved, not to say idolized perhaps, by people of all races and countries that came to the presidency for advice and for help on many occasions. "He was beloved," as our hymn says, "beloved by all." I do not know that I ever heard any-

body speak an evil word of Brother Lund, or ever say anything against him or his character or his doings. He was so loving and loveable that everybody sought his close acquaintance when they could have the privilege of enjoying it; and the poorest of the poor, no matter what country they came from, (but sometimes I thought especially, if they were Danish), could come to him and he would listen to their tales of woe and give them advice and counsel and comfort and send them away rejoicing. God was with him all the days of his life, so far as I know anything about them.

Several years later I traveled with him through Scandinavia and also witnessed again the devotion of the people, the Latter-day Saints particularly, of those countries, to Brother Anthon H. Lund. It was a blessing to them that he was chosen of the Lord through his servant, to take a prominent place in the direction and government and affairs of the Church. He was so well fitted for the post, and particularly, as I have remarked, to people of his own country and race, but as the servant of the Lord, he was the servant of the people. They had his faith and his hope and his charity, and those great gifts that have been spoken of here today were exemplified in him to the full, so far as human beings could have them. He had faith, full faith, in a true and living God. He had true faith in Jesus of Nazareth as the Son of God, the Redeemer of the world, the only begotten of the Father in the flesh, our Savior. He believed in him fully. He believed, too, in the Holy Ghost, the messenger from the Father and the Son. He believed in all the doctrines of the Church revealed in latter days through the Prophet Joseph Smith; and here I must occupy a few moments in expressing briefly what I mean by that:

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He believed the origin of man to be from Deity. He believed that the spirit of man was the son or daughter of God, born before coming into mortality, coming into the world after a design and for a purpose. He believed that when the spirit left the body it preserved its identity in the sphere to which it moved, and that that was a moving forward and upward, preparing for greater things, to come nearer to God and having closer communion with Him, but not at once going back into the divine presence, in the place which we call Heaven. "Our Father who art in Heaven" dwells there, and Jesus Christ went to him but not until the proper time after his departure from the earth. Well, Brother Anthon H. Lund believed in the sphere between death and the next movement upward, for he believed fully in the doctrine of the resurrection from the dead. When I sat by his bedside on the morning of his departure and witnessed his life slowly ebbing away, it made a very profound impression upon me, and to some extent a depressing effect. I saw him departing quietly into the great beyond, this dear soul with whom I had been so closely associated, day after day, in counsel—we two together attending to the business of the Church in the absence of President Grant, when he was away, and with him when he was here; and day by day for years we were together, in health or sickness, in joy, in peace. We enjoyed each other's company and attended to the business of the Church with a faithfulness on his part that will stand to his credit forever and ever. For I believe that a record is kept on high of the acts of men, and he will receive the reward for his great and noble efforts on the earth.

In subsequent years, when I was taking charge of

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the European mission, he came over on a visit with Sister Lund and his lovely daughter Eva, and we traveled through the Scandinavian countries as far north as Christiania together. Then Brother Lund and I went across the country to Bergen, where we transacted some important business in relation to the Church. He and his folks returned, and with Brother Andrew Jenson I sailed farther northward, as near as we could get to the north pole. In all these visits I had with Brother Lund I had learned to appreciate those noble qualities that have been touched upon here, briefly, this afternoon. He was indeed a grand and noble man. He was a man of God, he was a servant of the Most High, and he lived for the truth and labored for the truth. He has gone to his rest. Is his body in that casket? Yes. But, is Anthon H. Lund there? Not by any means. Anthon H. Lund, with all those noble qualities exhibited through the flesh, lives and loves in the sphere to which he has gone; and when the resurrection day shall dawn he will be alive and remain after, "in the morning of the first resurrection." The elements that composed that body lying in the casket, are eternal. He believed in that doctrine revealed through the Prophet Joseph. "The elements are eternal." They can be organized and disorganized, but they remain; they are imperishable. That which was before unorganized and has been organized, can be organized again; and the resurrection of the dead is simply the restoration of those fundamental particles that composed the human body and belong to each other, refined, beautified, glorified, made lovely after the image of the Son of God who is "the resurrection and the life."

I bear this testimony today because I know that if

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Brother Lund were here he would like to have it spoken of. He believed in these doctrines, perfectly; and I bear witness that they are true, and I do it for him, for his sake on this grand occasion. It is a grand occasion to see all these friends of our dear brother gathered in this tabernacle to do honor to his memory. He has left a noble family. I have been acquainted with most of them for a long time. Six noble sons will be the pallbearers on this occasion. Grand men, thank God that he has left such men, and a beautiful daughter, one of the most lovely of spirits that I have ever met with. And his wife, his dear wife, she traveled with him on his last visit to Europe, and I had an opportunity of learning something about her splendid character. May God bless her and revive her and heal her and comfort her and relieve her from pain. Now may the blessings of Almighty God rest down in power upon every one of his posterity, and may he know of their integrity, may he learn of their faithfulness, may he learn of their success. They have every prospect of success, each one in his own particular sphere, and they are all able and strong physically and mentally, and they will do credit to his memory, I am sure. Now may his peace be with them and abide in their home and in all that shall come from them, that the generations which are to come may rise up and call him blessed whom we honor here today.

There is no time for me to extend my remarks. I beg your pardon if I have exceeded the time limit. I rejoice in my association with this great man. I rejoice in the fact that I know that he loved me, and as I have said before that he appreciated me. As I sat there at his bedside when he was gently slipping away, and held me gently by the hand a long time, and kept

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pressing it, bidding me farewell, I did not understand his words but some of those around me, more familiar with him, his daughter and one or two others, they understood he was speaking of his admiration of me. That was a great consolation to me. He declared that "every minute of our association" had been pleasant to him. I can say the same in regard to him, and I mention it now because it is in my heart and I feel thankful for it. I feel thankful for my close association with so obedient, kind, merciful, and charitable a soul as Anthon H. Lund. He was always, in his music, on the soft pedal; he was always on the kind side; he was full of forgiveness and mercy. These were with him, as well as justice and righteousness and truth. God bless his family and all pertaining to him, and God bless all this congregation gathered here to-day, guide us by the good spirit that he had when he was here on the earth with us, and may we emulate his noble qualities and be able to fit ourselves so that "in the sweet by and by," we may go where he is, associate with him again; and when the resurrection day shall dawn, that we also may come forth in the first resurrection and inherit thrones, dominions, principalities, powers and eternal lives for ever. Amen.

PRESIDENT HEBER J. GRANT.

I can indorse most heartily all of the splendid tributes that have been paid here today to President Anthon H. Lund. My association with him has been as intimate, I believe, as it is possible for mortal men to be associated together. He came into the Council of the Quorum of the Apostles at the time that Wilford Woodruff, George Q. Cannon and Joseph F. Smith

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were sustained as the First Presidency of the Church. Each of the remaining apostles, nine of them, and their counselor, Daniel H. Wells, were asked to write the names of three men upon slips of paper to send to the Presidency as to whom they would like to fill the vacancy caused by these three men being chosen to preside over the Church, and each and every one of those ten men, without consultation with each other, put the name of Anthon H. Lund on their slips of paper. From that day until today I have never heard a word, I have never seen an act, I know nothing either in public or private of the labors of Anthon H. Lund, but what has been worthy in every respect of a Latter-day Saint, worthy in every respect of a disciple or an apostle of the Lord Jesus Christ, to which office he was called. While I was in Japan President Lorenzo Snow passed away, and I said to my associates: "If President Joseph F. Smith shall choose as a counselor the wisest, the best informed, the most level-headed man, the one that in my judgment has the greatest fund of information and the most remarkable memory of any man in the Council of the Twelve Apostles to be one of his counselors, he will choose Anthon H. Lund;" and it is needless to say that I was delighted when the news came that Brother Lund had been chosen.

One of the noblest traits of character in all the world is that of serenity, capacity to control one's feelings, and I believe those of us who are impulsive, who are hot-headed, who often have occasion to regret our hasty words, naturally admire men who, so far as we know, never say anything that there is any necessity to regret. Anthon H. Lund was wise in all the walks of life; in every position in which he was

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placed, whether in the educational line, in connection with the presidency of the Latter-day Saints university, whether as a regent of the state university, whether as the head of the Religion Classes of the Church, the head of two different temples, or one of the apostles, president of the Scandinavian or the European mission, or one of the Presidency of the Church, the chairman of the executive committee of a large business institution, no matter in what place or position Anthon H. Lund was ever placed, as near as I can judge with the limited ability with which God has endowed me, he measured up to the responsibility of that position. I appreciate the fact very fully that each and every member of the Council of the Twelve Apostles, that each and every member of the seven presidents of the seventy, that not only the presiding bishop, who has spoken, but both of his counselors and the patriarch of the Church, who is absent from us, would each have been delighted, had time permitted, to bear testimony of his individual love and esteem for and confidence in this man, the same as those of us have done who have been given the privilege of speaking here today. Upon occasions of this kind I sometimes regret that we do not have more time, that we are not educated to give more time to the expression of our feelings, there are so many things that come into our minds that we would like to say.

In answer to a prayer, a revelation was given to the Prophet Joseph Smith, while incarcerated in Liberty jail in Missouri, stating, in part, that no power on earth can withhold the spirit of the living God from flowing to those who serve him. We are also told in that revelation that man might as well stretch forth his puny arm to stop the Missouri river in its decreed

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course as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints; and God did pour down knowledge from heaven upon the head of this man, from the time he was a mere child when he embraced the gospel, to the day when he was called home to a glorious reward. We find recorded in the 76th section of the Doctrine and Covenants that those who believe in Jesus Christ and are baptized after the manner of his burial, and who serve God, that they shall become even as Gods; and all those wonderful promises, contained in the 76th section of the Doctrine and Covenants, will be fulfilled upon the head of Anthon H. Lund.

In that marvelous prayer and revelation, Section 121 of the Doctrine and Covenants, the Lord says:

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul.”

No living man ever fulfilled the obligations of the priesthood and exercised the priesthood more perfectly in compliance with the word of the living God, as given to the prophet in Liberty jail than did Anthon H. Lund.

I feel that the time has expired. Each and every one of us who has spoken here today would gladly have occupied the entire time telling of the nobility, of the integrity, of the devotion, of the humility, of the serenity, of the absolute justice, honesty and truth of this man whose remains lie before us. May God comfort and bless the heart of his bereaved widow. May he bless and inspire his sons and his daughter to emulate his example, to follow after the same, that they

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may have everlasting joy in the presence of God and our Redeemer with their beloved husband and father, is my prayer and I ask it in the name of Jesus Christ. Amen.

The choir then sang "The Lord's Prayer," music by B. Cecil Gates, dedicated to Professor A. C. Lund, director of the Tabernacle choir.

The benediction was offered by Bishop Franklin S. Tingey of the Seventeenth ward, Salt Lake City.

At the graveside in the City cemetery the Elite quartet sang "Jesus, I My Cross Have Taken" and the dedicatory prayer was offered by President Rudger Clawson.

Prior to the services the body lay in state in the tabernacle. During this time organ music was rendered by Professors J. J. McClellan, Edward P. Kimball and Tracy Y. Cannon.

Resolutions

STATE SENATE

Whereas, In the death yesterday of Honorable Anthon H. Lund, we recognize that the State and, indeed, the whole West sustains a great loss, and

Whereas, We recall among the many activities of the long life of this distinguished citizen, signal services as follows:

Member of the Territorial Legislature;

Author of the law creating the Agricultural College of Utah, approved March 8, 1888;

Member of the Capitol Commission, May 13, 1911, to July 3, 1915;

Member of the Board of Regents of the University of Utah since 1903;

In all of which services he has devoted himself unselfishly to the best interests of the people of this State;

Now, Therefore be it Resolved, That the Senate of the State of Utah express sincere appreciation of his work and extend to his family and friends the profound sympathy which we feel.

J. W. PETERS,
J. WILLIAM KNIGHT,
JOSEPH QUINNEY, JR.,
Committee.

THOMAS E. MCKAY,
President of the Senate.
March 3, 1921.

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DESERET SUNDAY SCHOOL UNION

The Deseret Sunday School Union Board, moved to deepest emotion by the departure of President Anthon H. Lund, desire to express our appreciation of his life and labors and their influence upon us.

His calm serenity bespoke his unfaltering faith in the Providence that rules the destinies of men and makes the cares and worries of mortality as fleeting as the troubles of a little child.

With him it was the eternal things that were important. He was ever patient, kind, loving and courteous. Wise in counsel and generous in decision, a friend to all, a foe to none. Blessed with the dignity of an upright, sturdy physical manhood and possessed with a personality and strength of character which unceasingly relied upon God, he developed the talents that had been given to him and rose from a lowly station to become one of the great pillars of strength in the Church of his love and in the community of his adoption.

He was an exemplary observer of the two great commandments. He loved the Lord with all his might, mind and strength, and yet his heart was of ample breadth to encompass his neighbor. He was scholarly and cultured in attainments, yet in his modesty these were rarely disclosed except in the wisdom of his counsel and in the justice of his decisions.

A great man has left this earth and a valued servant of the Lord has entered into his rest.

GEORGE M. CANNON,
HORACE H. CUMMINGS,
HENRY H. ROLAPP.

March 15, 1921.

ANTHON H. LUND

SALT LAKE COUNTY COMMISSIONERS

Whereas, the Creator of this Universe has seen fit to call one of His faithful servants from his field of labor, and

Whereas, The Honorable Anthon H. Lund during his lifetime, always took a keen and active interest in the affairs of government and in all matters touching the welfare and prosperity of the citizens of this State and County; and

Whereas, the County Commissioners of Salt Lake County desire to recognize and commemorate the services of this just man and patriotic citizen:

Therefore, be it Resolved, That the members of the Board of County Commissioners of Salt Lake County, do hereby express their recognition of the services rendered by Anthon H. Lund to the State and municipal government in this community in which he resided;

Be it further Resolved, That the Commissioners do hereby express their grief at his passing from our midst and the life of this community, and extend to the family and relatives their profound and sincere sympathy and condolence in this their hour of loss and bereavement;

Be it further Resolved, That a copy of this resolution be spread upon the minutes of this Board of County Commissioners of Salt Lake County, Utah, and a copy be sent to the family of the deceased.

JOSEPH WIRTHLIN,

E. L. BURGON,

J. S. LINDSAY,

County Commissioners.

March 4, 1921.

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MANTI TEMPLE WORKERS

Whereas, In the Providence of Almighty God we are again called to mourn, in that He has seen fit in His infinite wisdom to call from us our esteemed President and Brother, Anthon H. Lund, who died March 2, 1921;

Therefore, In consideration of our love and respect for him, who has presided over the Manti Temple, and who was a father, brother and friend to us all, and an ever zealous laborer for the cause of truth; who has spent so many years of his life for God's cause on earth; who assisted in establishing and organizing civil government in Utah, and took an ever active part in her welfare; who was for many years a counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints; who has ever stood firm as an Elder, Seventy, High Priest and Apostle;

Be it resolved, That we as a body of workers in the Manti Temple, do recognize his value as a citizen and member of the Church and Kingdom of God, with his many virtues and honors, and his worth to the people of Utah, and do sincerely mourn the loss of our president, and that we condole with his family and relatives, and pray God the Eternal Father to give them comfort and consolation in this their great trial and bereavement, to bind up the broken hearts and be a father and friend to the widow and fatherless; and we pray that all may be able to acknowledge the hand of God in this, knowing He orders all things for the good of His children.

Lewis Anderson, Andrew Thomson, Peter A. Poulson, J. Hatten Carpenter, John Lowry, Jr., Soren Christiansen, George F. Jackson, J. B. Jacobson,

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George A. Rust, Esther S. Anderson, Harriet Parry, Alfred Lunt, Simon Christensen, Christian N. Anderson, Heber P. Brockbank, John H. Hall, Mary A. Christensen, Ezra Shoemaker, William H. Seeley, Mary A. C. Anderson, Mrs. Andrew Thomson, Therissa E. C. Clark, Caroline P. C. Christensen, Ann Eliza W. McAllister, Anna D. Anderson, Nina Lowry, Priscilla P. Lunt, Etta Anderson, Hannah B. Christensen, Rosetta Mariem, Olive A. Acord, John C. Reid, Margaret Christensen.

Manti, Utah, March 3, 1921.

ZION'S CO-OPERATIVE MERCANTILE INSTITUTION

Whereas, On the second day of March in the year 1921, Anthon Henrik Lund departed this life; and

Whereas, Among the many activities of his long and useful career he was a director of Zion's Co-operative Mercantile Institution from January 15, 1897, a member of its executive committee from April 21, 1904, and its vice president from April 5, 1920; and

Whereas, During all of this time he was faithful and conscientious in the discharge of his duty, a wise and deliberate counselor and a true friend to his associates; and

Whereas, In his death this institution has lost a wise and efficient servant, a capable leader, the community and state a splendid citizen, and his family a noble and loving father;

Now Therefore, Be it Resolved, That the directors of this institution express to the bereaved family our deepest sorrow, our heartfelt sympathy and condolence.

Letters of Sympathy

GOVERNOR CHARLES R. MABEY

Dear Mrs. Lund: My heart is torn and my mind depressed at the news of the great loss you and your dear ones have sustained in the death of your esteemed husband.

In the passing away of this noble character, the State is bereft of a sterling citizen and humanity has lost a worthy and beloved brother.

Time only can assuage your wounds but it is my prayer that the sympathy of your friends will prove somewhat alleviating in your bereavement.

My heartfelt condolences are extended to you and your loved ones.

Sincerely yours,

CHARLES R. MABEY,
Governor.

INLAND CRYSTAL SALT COMPANY

Dear Sister Lund and Family: At a meeting of the Board of Directors of the Inland Crystal Salt Company, held March 9th, the demise of your beloved husband and father was formally announced. As you are aware he was a member of the Board of Directors and Executive Committee of our institution for many years.

The Board desires to express to you the sincere sympathy of its members in the deep sorrow that has

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come to you in the deprivation of the companionship, fatherhood and love of this good man and to pay humble tribute and respect to his memory and work.

What President Lund was to his wife, his children, his kinsmen to whom he was united by the ties of love and companionship, the closest and most enduring bonds existing in the relationships of this world, no words can tell and only those who have had brought to their homes a similar experience can appreciate what you are passing through.

We realize how futile words are at such a time, but we tender in all sincerity our hope and desire that you may be comforted and reconciled in this hour of grief.

President Lund was a man possessing very wonderful qualities. His even disposition, his consideration for others, his humility and his serenity were excelled by none. This rare combination of splendid qualities especially fitted him for his high calling. His capacity for adapting himself to the circumstances and conditions with which he was surrounded enabled him to meet with universal satisfaction all requirements made upon him. His splendid living was but significant of the fine quality of the man himself. He was genuine. He was sincere, cheerful and considerate, firm in his decisions, which were always characterized by justice and mercy. He was patriotic and in his relationships with men he was a real friend and brother. He possessed a wonderful fund of information which it was always his pleasure to use for the benefit of others. Without question he was one of the foremost citizens of the State and was recognized by all as a man of unusual attainments, sterling integrity and wisdom.

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In his taking away we are deprived of his kindly presence, of his sound judgment, of his high mentality and the many other splendid qualities which made him of value as a business associate, but we cherish the memory of his excellent service.

We deeply condole with his sorrowing household and with the community in the loss sustained by his departure and we invoke upon his family and upon all who are thus deprived of his presence the blessings of the Lord.

As an evidence of our respect and love for him we have made record of these expressions in our minutes.

Respectfully,

INLAND CRYSTAL SALT COMPANY,

HEBER J. GRANT,

President.

GENERAL BOARD OF RELIGION CLASSES

Dear Sister Lund and Family: We your brethren of the Religion Class Board feel keenly the death of your beloved husband and father. He was our true Christian friend in this work of the Lord. President Lund was the father of the Religion Class movement in the Church, and had that great ideal of bringing the children of all the Latter-day Saints to a knowledge of the Gospel of Christ. For this work he was well fitted, as he was humble in his nature and loved the children with a child-like devotion. But this was but one phase of his work. Through the years President Lund rose to the high position in the First Presidency in the Church of Christ, and graced it as he did all positions given him in trust.

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President Lund was a man of God. Spiritually minded, he brought to all his daily activities a richness of intellect that was powerful in counsel and helpful in conclusions. He performed his duties with an unfailing trust in God, and it may be truthfully said of him: "He feared man so little, because he loved God so much."

May the Lord bless you in your hours of sorrow. May you always have the divine knowledge that in God's kingdom he is happy in the great work of influencing us all to the glory of eternal life. His reward is supreme, for his God has spoken and said: "Enter thou into the joy of thy Lord."

GENERAL BOARD OF RELIGION CLASSES,

RUDGER CLAWSON,

Superintendent.

THE AMALGAMATED SUGAR COMPANY

Ogden, Utah, March 4, 1921.

Dear Mrs. Lund: During the progress of the meeting of our board of directors on Wednesday morning, we were shocked and grieved upon receiving the advice of the death of your husband, and I have been asked to extend to yourself and family the heartfelt sympathy and condolences of his fellow directors in this hour of your great bereavement. We appreciate and share your sorrow and your loss, and we wish you to know of the high esteem and profound respect in which he was held by the members of this directorate, over which he has so long and faithfully presided.

His influence and splendid counsel have been a distinct contribution to the formation of the policies

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which govern this great industry, with which his name as president of our company was so prominently identified.

We feel that he has written his name large and indelibly in the history of human achievement—particularly when measured in terms of service to his fellows, and we feel to say that the future holds sacred and fruitful promise to you of his loved ones who may emulate his splendid example of honesty, industry and frugality.

We also wish you to know that we ever deemed it a privilege to have him associated with us and that our love and respect for him have increased in proportion to our extended relationship with him, and would consider it a pleasure to contribute any service that might tend to relieve your burden of pain.

We appreciate the weakness of either written or spoken words to beguile you from the consciousness of your great loss, but know that you will find comfort by confiding in Him that "doeth all things well."

Again assuring you of our sincere sympathy and with every good wish, I am,

Sincerely,

FRED G. TAYLOR,

In behalf of the Board of Directors.

HYRUM STAKE PRESIDENCY

Hyrum, Utah, March 4, 1921.

Dear Sister Lund and Family: In the passing of President Lund, we feel to extend to his bereaved family our sincere condolence, and to mingle our sorrow with theirs in the distinctive loss which has come to

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them, to the Church, the State, the Nation and the world.

His fidelity to his Church and his God, his kindly disposition, his charity and love toward all, saint or sinner, high or low; his wonderful intellect, his high attainments acquired under difficulties, and his valued services as statesman and churchman will remain a shining light in the memories of all who knew him as long as time shall last; and we firmly believe, will reach into eternity, where he has now gone to receive a rich reward among our Heavenly Father's noblest sons.

May the peaceful, healing influences of resignation to God's will abide in the hearts of his bereaved family in this hour of sad parting, and may we all keep bright the memory of one so useful, so noble and so true.

Sincerely your brethren,

In behalf of the various Church organizations of Hyrum Stake,

JOSEPH B. WHITE,
DANFORD M. BICKMORE,
JOHN A. ISRAELSON,
Presidency Hyrum Stake.

NORTH SANPETE STAKE PRESIDENCY

Mount Pleasant, Utah, March 4, 1921.

Dear Sister Lund and Family: In behalf of the Saints of the North Sanpete Stake we desire to express to you sincere sympathy on the occasion of the death of your beloved and devoted husband and father.

In the passing of President Anthon H. Lund we feel, as do all the Saints, that the Church has lost one

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of its ablest and foremost leaders, and the state suffers the loss of one of its most stalwart citizens, while mankind loses a most valiant and worthy spiritual exemplar whose influence has extended to the nations, for he has spoken divine words of healing and consolation to humanity. And yet we realize that you are called upon to suffer the greater loss.

In this stake the Saints feel that we have lost an especial friend. We looked upon President Lund as one of our number. Not a few of our older citizens remember the days when he lived among us in his early manhood. His visits to us in later years always gave us great pleasure.

We trust that the comforting influence of our Heavenly Father may attend each of you in this hour of sorrow.

Very sincerely your brethren,

A. MERZ,
JAMES W. ANDERSON,
DANIEL RASMUSSEN,
Stake Presidency.

BENEVOLENT AND PROTECTIVE ORDER
OF ELKS

Provo, Utah, March 3, 1921.

Dear Professor Lund: The sorrow that has come to you crept into the meeting of the Provo Lodge of Elks, where you are so kindly remembered and so highly esteemed.

By motion of the Lodge we were instructed to convey to you, by letter, the heartfelt sympathy of our entire membership in this your hour of bereavement. This we deem a privilege to do, Professor Lund; and

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we trust that you will receive comfort and solace from the Giver of all Goodness and from the realization of the fact that you had such a noble father.

Sincerely and fraternally yours,

Provo Lodge No. 849, B. P. O. Elks,

E. A. MITCHELL,

J. F. FARRER,

JOHN H. DENHALTER,

Condolence Committee.

Editorial Expressions

DESERET NEWS, MARCH 3

The modest, kindly, sterling gentleman, President Anthon H. Lund, removed from mortality by the hand of death yesterday, will be truly mourned by the thousands who have been enriched by his personal acquaintance, and by other tens of thousands with whom his name and fame and goodness have become familiar and proverbial. He was in every sense one of Nature's noblemen. His rugged, benevolent face was but the index and reflection of his sturdy yet gentle disposition and his splendid mind. Of his sincerity and strength of conviction there never was and never could be the slightest doubt. He leaped not swiftly to conclusions, but his unerring judgment made him an adviser and counselor beyond compare. Calm and conservative, broad-visioned and far-seeing, his decisions were the result of mature deliberation, and they were imparted in simple words of living wisdom. All his life a reader and a student, he had neither time nor taste to fret his conversation with frivolity, but from his store of encyclopedic knowledge, he was ever able and glad to contribute to the sum of human information, and no one came from an interview with him unenlightened or unimproved. His courtesy was inherent and unostentatious, his charity was all-embracing and unaffected, his fidelity, rooted in the very elements of his being, unchangeable and like unto refined gold. He was verily the salt of the earth—a man in whom there was no guile.

This glorious land of liberty to which President

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Lund while yet a lad chose to give his allegiance, owes much to the fine quality of such adopted sons. They have contributed mightily of those attributes which have made the nation great. From humble beginnings their force of character has enabled them to climb high; and the flag waves over no citizens worthier of confidence or sounder in loyalty than those whom the Scandinavian countries have given to us. Of the very best type of such accretions was President Anthon H. Lund. Both Church and State have reason to be thankful that he was led to cast here his lot, for to them both his service has been unselfish and superb. As teacher and preacher and exemplar of righteousness, his record will live untarnished in the memory of his co-religionists. As citizen and statesman and philanthropist, his claim upon the approbation of his contemporaries and of posterity is equally justified and no less firmly established.

The sorrow in his loss felt by his stricken family is shared by the whole community; all mourn at the bier of a man so useful and so true. Those who have been most closely associated with him will naturally feel his departure most keenly; and over the chair at the council table which his death leaves vacant will long linger the recollection of a co-worker and friend whose influence was inspiring and whose life was above reproach.

SALT LAKE TRIBUNE, MARCH 3

Anthon Henrik Lund, venerable first counselor to President Heber J. Grant of the Latter-day Saints Church, died yesterday morning at his residence in this city, after a brief illness. His ecclesiastical organization, the State, community and his family alike

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are bereft of a strong and kindly soul that has been for years a power for good and progress.

It was nearly sixty years ago that Mr. Lund, a boy in years, came to the United States from his native land of Denmark, settling at first in Salt Lake, but soon becoming one of the pioneers in the development of Sanpete County. A thorough student and linguist by nature, his advancement in educational lines was rapid, his ability was quickly recognized, and he attained, while still young, positions of trust and honor in his Church and the then territory of Utah.

Mr. Lund's most striking characteristics were un-failing optimism, faith in human nature, kindness, justice and charity. It was his habit to face every question dispassionately and never to be swayed by prejudice or enmity. He was accustomed to find "sermons in stones and good in everything," and his life-long friends say of him, that he knew not the language of hatred or contempt, no matter what might be the attitude of his opponent.

Until nine days before his death, Mr. Lund was able to attend to his regular duties in the field of his Church and business activities. He leaves the clean record of a long life spent in kindly thoughts and service for his fellows. Honored by his Church, respected by his associates, beloved by his family and countless friends, he goes on to his reward.

SALT LAKE TELEGRAM, MARCH 4

The death of Anthon H. Lund, first counselor to Heber J. Grant, president of the Church of Jesus Christ of Latter-day Saints, is more than a loss to the Church he served so faithfully throughout a well-rounded life. The State as a whole loses a devoted

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friend and a beloved character as the Churchman is summoned to the land from which no man returneth.

The life of Mr. Lund is a monument to the man. His life history reveals an infinite capacity for work and an inherent kindness toward his fellow man. He consistently rose from one position of trust to another in the ranks of his Church, and gained the friendship of all with whom he came in contact. The sympathy of the entire citizenship will be with his widow and family in the hour of their bereavement.

THE CALL, MT. PLEASANT

In the passing of Anthon H. Lund the State and the Church lose one of their greatest and finest characters. His beginning was made in this town to which he came as a boy, and from poverty and nothingness he rose to eminence through merit alone. The Creator has not yet found a way to make nobler men than he was. As a scholar, historian and humanitarian he stood without a peer in this State. His life is Sanpete county's greatest single contribution to humanity. The youth of today should emulate his example.





ANDREW CLARENCE NELSON



WILLIAM MITTON STEWART

The Human Spirit in Education

Education is essentially a human force, working through human channels. The most elaborate and mechanically perfect system falls, if it fails to develop efficient leadership, and does not admit of the cooperation of individuals in unrestrained endeavor for the common good.

All systems are but the instruments of the men who make them: cold, mechanical, harsh, unyielding things, unless vitalized by the human spirit. So the historian of social institutions looks through the system to the great human purpose which created it, to the soul of the man, or of the society of men, which inspires it.

It is with this thought in mind that the Review at this time turns from the discussion of theories, methods and policies of education, to the contemplation of the lives and of the work of the men who, during the year just past, have died in the educational service of the people of this state. If we can fully and rightly appreciate the great work which they did in the building of our educational system, we can better know how to render the best service in and through that system.

We shall not say that the death of these men is an irreparable loss. Indeed our feeling is rather one of joy that they have lived, than of sorrow, that they have died. They have earned their rest. They have done their work so well that there need be no fear that it will not be continued. It will live in the hearts of those they taught so well.

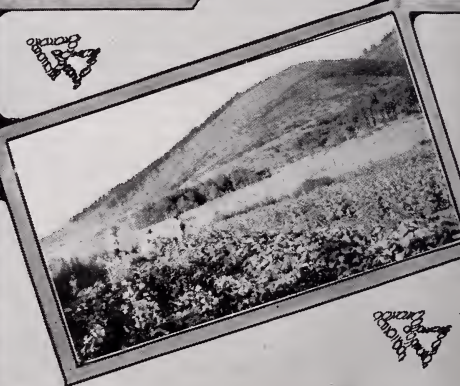
In Memoriam

By C. W. SNOW in The Youth's Companion

The leaves are dead! 'Tis joy to feel
Their rustle 'neath my weary feet,
The golden rays through sunset glades
Waft dreams of countries more complete,—
Leaves are not dead to me.

The moon is dead! My chamber wall
Is hallowed by its mystic light,
The mellow gleam of old romance
Shines in to speed the hours of night,—
The moon's not dead to me.

My friend is dead! His soul went out
And left its impress on my own;
Now life's more clear, the Change less drear,
I'll reap where his clean hands have sown,—
He is not dead to me.



THE CITY AND MOUNTAIN HOMES OF PROFESSOR STEWART

"Jesus, beholding him, loved him." St. Mark X, 21.

We who were Professor Stewart's students and colleagues wish more than any other thing to justify in our lives and work the confidence which he had in us as we stood before him. To have confidence in those before him wherein they justified confidence and to inspire them with confidence in themselves—this seems to us to mark the great teacher. ¶ Professor Stewart's concern was the welfare of the human being. Educational theory and practice—the whole gamut of them to which he gave his enthusiasm during his life—were but a means to this end. A week before he died he stood in the midst of the flowers and vegetables of his own garden every plant free of weeds and perfectly maturing. But he did not speak of the promise of the fullness of harvest. He spoke of the effect on his boy of this orderly growth in the world of nature. This point of view for industrial education deserves not to be lost sight of. ¶ Professor Stewart's loyalty to his school, his University and his state dominated him, and made hosts of friends for him and for his school, University and state. ¶ No one could have a better personal friend. We all knew this, and might confidently count upon him to champion our cause whenever that cause concerned our general welfare. Now we wish to champion his cause. We have tried in the papers that follow to tell what that cause is. And we ask attention to these papers, therefore, not as to a tribute of friends, though they are that, but as to plain and direct statements of the contribution of a great man to the educational growth of Utah. ¶ One who knew and loved Professor Stewart has elsewhere written this, trying to sum up his qualities: "Blessed are the pioneers in knowledge as well as in a new country, for their ears are close to the ground, and they can read and interpret the needs of their people and minister to those needs more effectively and more sympathetically than those who, though they come later and love the new environment, yet really neither understand nor know it."

"EDUCATION AS LIFE"

By W. G. ROYLANCE

The life work of William M. Stewart is explained through his large conception of life and his all-embracing human sympathy. If we leave out these great formative influences we seem to have before us a life of misguided enthusiasms, shifting here and there according to no apparent rule of action. He accepted what many called the "Parker heresies" without reserve, he became an ardent disciple of Herbert Spencer, and later a devoted Herbartian. He admired in turn Rousseau, Pestalozzi, Froebel, Jacotot and Professor Dewey. He opposed the established doctrines of education with the mysticism of Froebel, the realism of Herbart, the evolutionism of Spencer and John Fiske, the socio-educational philosophy of Dewey, and the pragmatism of William James. He sought remedies for the often senseless practices of the schools in the ingenious devices of Pestalozzi, Jacotot and Mr. Speer. He would quote Socrates, J. S. Mill, Darwin and the Bible to prove a proposition on which they all differed, serenely unconscious of

or sublimely indifferent to, all that did not support the thought that filled his own mind. And this suggests that the peculiar psychology of the man made it impossible that he should hold other than large views of life and of life's problems. His thought filled his mind. He had no mental pigeon-holes, in which this or that list of details could be filed away. There were no details in his scheme of things. That which could not immediately be related to the great whole of the universe as he conceived it, had for him no existence.

Yet there was nothing of the mystic about Professor Stewart. He was as intensely practical as he was greatly human. The universe was for mankind, and the great end of mankind was fullness of life in the human sense. Though always essentially an idealist, he was surprisingly free from the illusions of idealism. He was worldly, in that he was concerned with the immeasurable possibilities for the betterment of this life in and for itself.

With these thoughts to guide us, we shall not find it difficult to appreciate the service of Professor Stewart to industrial education, and through it his service to education in the largest human sense. It is simply this: that in his search for things that would aid in the better adjustment of education to the service of humanity, he found industrial education to be the great essential. It is true that for long after he "discovered" industrial education (Professor Stewart never learned things, he always discovered them) his bark was tempest tossed on all the seas of pedagogical controversy; but thenceforward industrial education was always his safe anchorage. He believed in industrial education because he conceived that life is bottomed on industry. He was an enthusiast for art in education; but he saw that art grows out of those activities necessary to the sustaining of life. He would give history an important place in the educational scheme, but found that history is an account of what men did, as well as of what they thought. Best of all, he was radically, almost intolerantly democratic. He did not want those who worked to go without culture or those who were cultured to subsist in idleness on the work of others. But work was not his end, nor production, nor wealth, nor material prosperity. Always it was life and the fullness thereof.

Professor Stewart's impatience with empty forms of all kinds was often the cause of much misunderstanding on the part of his colleagues. To him the spirit dwelt not in forms of expression, but in the substance of the living reality. Hence he detested dogma. Hence, too, many whose culture had been chiefly in empty scholasticism thought that he lacked scholarship, while those whose religion rested chiefly on dogma held him lacking in spirituality and reverence. When he advocated science rather than the humanities we thought him inclining towards materialism, and when he removed the emphasis to industrial education, our scientists feared the degradation of science to the service of merely practical ends. But he saw that the "humanities" had no living relation to present human interests, and that scientific education was being emptied of its substance. Through industrial training he could get

the deed before the word; the word, when needed as a true expression of the deed; and language as a revelation of the living spirit of eternal reality.

I do not pretend that Professor Stewart was a profound scholar. In truth, I think that he found so much scholasticism in what we call scholarship that he rather scorned it all. Moreover, with the exception of Herbert Spencer, John Fiske, Professor Dewey, and William James, I doubt whether he ever read an entire book of the authors he so often quoted. Probably he never read Berkeley, for example, nor Kant's Critique; but I am sure that he had the heart of Berkeley's idealism, and the kernel of Kant's philosophy of the practical reason.

But why should we try to measure a teacher any more than a man in any other great service to humanity, with the inch-rule of scholasticism? He had the vigor to think, the will to act, and the courage to fight—he was very much a man, and that is even better than being just a scholar.

Taking a large and liberal view, then, Professor Stewart's work in education was consistent throughout. Especially so with regard to industrial education. He fought for manual training, domestic science, school gardens, pupils' home gardens, the cultivation of vacant city lots, agriculture in the rural schools, and finally, for the industrial training of teachers—all because he conceived these things to be indispensable to an education for life. These things came into our educational system in this state as results of a series of hard-fought battles, extending over the greater part of Professor Stewart's life. Always he was foremost in the vanguard, and always he fought fair. Victory followed victory, until now the place of industrial education in our public schools is practically assured. Among the last of the pioneers in the education of Utah, the trails he blazed are broad and plain, leading on to the great future that was his goal.

PROFESSOR STEWART'S CAREER AS A TEACHER AND LEADER

By LEVY EDGAR YOUNG

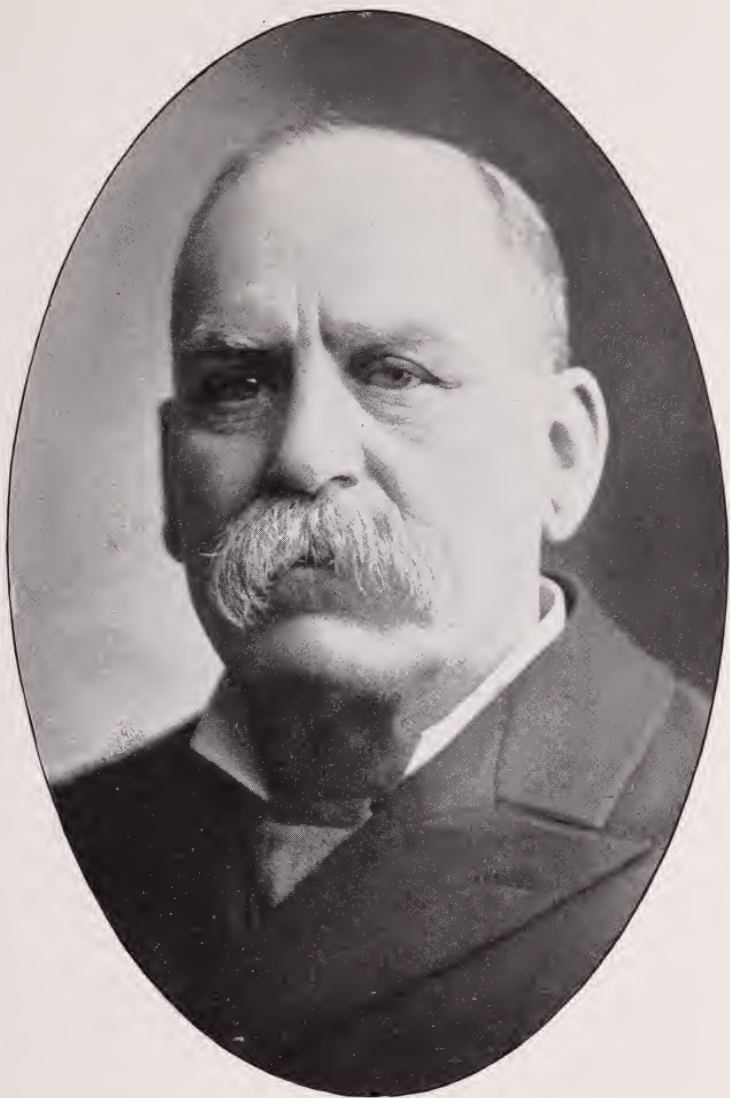
Professor Stewart was a great teacher; a man of learning who derived his knowledge from varied experience, nature, humanity, and books. His personality, like the sturdy pioneer stock of the state, was stable, God-fearing, charitable, whole-hearted, intelligent, strong in character. His ideals of life and art were high and without a touch of pedantry. To him it was given to influence the children of the state toward a great moral and intellectual earnestness and worth. He was a great teacher, for he looked not to varnishing and polishing of the formal manners and speech of the child, but rather, cultivated the divine within, and directed the child to a moral grandeur of soul. He appreciated the beautiful in character as in art. Knowledge to him was not a memorizing of conventional facts, but consisted in developing strength of character, true up-rightness of soul, and a preparation for life's battle, as well as an appreciation of the beauty in nature, books, and humanity. He was more than a pedagogue; he was a man of the truth, and as a

man of truth, he truly taught, in that he directed his students to life's highest ideals and purest aspirations.

No educator was better known in the entire west, and no man did more for the boy and girl than did he. His memory is cherished sacredly in the hearts of thousands, who have received his kindly and beneficent teaching. He belonged to that class of men who "walked the world with soul awake," and so he was a kindly gentleman, a good friend, a lover of children, and a faithful servant of his God.

William Mitton Stewart was born in Draper, Salt Lake County, Utah, September 5, 1859. His parents, Isaac Stewart and Elizabeth White, were early pioneers of Utah and played their part in redeeming the arid waste of this western land. His father came from New Jersey, where he had been reared as a Quaker, and was consequently of a religious turn of mind. His father and grandfather were soldiers of the American Revolution, and Isaac inherited from his parents a high regard for uprightness and honesty of purpose in life. Elizabeth White, the mother, came from England and took up her abode in Utah, when there were but few struggling villages here, and while the people were passing through their hardest trials. In the early fifties, Isaac Stewart settled at Draper, where he took an active part in making canals and irrigating ditches, and building roads and bridges. As Bishop of the little town of Draper, he encouraged good schools, organized a town library, and was prominent in creating an intellectual society in Draper in early days for which it became known far and wide.

William Stewart was born just after the return of the Stewart family from the south, following the advent into Utah of Johnson's army. His boyhood was spent on his father's large farm, and among the animals found there William obtained his first knowledge of animal life, which developed into a regard for all dumb creatures, and which lasted throughout his life. He often said that the best plaything for children are the calves, goats, kittens, dogs, and chickens of the farm. At the age of nine, he milked cows both night and morning; he fed the stock; he plowed the fields when he could hardly reach the plow handles, and in all his work he was cheerful and willing. He inherited from his parents a love for learning, and while herding cows on the hills east of the town, he communed with nature. It was while roaming through vales and over mountains, that he became imbued with the desire for a full knowledge of the eternal laws that govern growth and maturity, and to him in after life, the great wide world of trees and flowers, rocks and hills, streams and lakes was the most beautiful school room in the world. How often did he tell his pupils that the lesson of the following day would be recited out under the trees. He went into the mountains for wood, and during his entire boyhood, he grew with nature. It was then that he awoke to the wonders of the world about him, and to "feel afresh its subtle and penetrating charm." Hamilton Wright Mabie says, "A man may get to the end of the world by the light of a lantern, but



DR. JOHN R. PARK

Who was Professor Stewart's teacher and who later as President
of the University chose Professor Stewart to be
Principal of its Normal School

landscape." Throughout Professor Stewart's life, he held that nature is the greatest of all teachers, and he did not "lose" the landscape. To him a landscape, a mountain, a stream of water were the great expressions of Him who rules all by inexorable law. It was this sympathetic growth near to nature's heart that lent that charm of personality to Professor Stewart that remained with him throughout his life, and which expressed itself in quiet simple love and charity for God's children and all lowly creatures. The words of Wordsworth describe this little boy of Draper when he lived on the edge of the hills:

"There was a boy; ye knew him well, ye cliffs
And Islands of Winander—many a time,
At evening, when the earliest stars began
To move along the edges of the hills,
Rising or setting, would he stand alone,
Beneath the trees, or by the glimmering lake;
And then, with fingers interwoven, both hands
Pressed closely palm to palm, and to his mouth
Uplifted, he, as though an instrument,
Blew mimic hootings to the silent owls,
That they might answer him. And they would shout
Across the watery vale, and shout again.
Responsive to his call—and when it chanced
That pauses of deep silence mocked his skill,
Then, sometimes, in that silence, while he hung
Listening, a gentle shock of mild surprise
Has carried far into his heart the voice
Of mountain torrents; or the visible scene
Would enter unawares into his mind,
With all its solemn imagery, its rocks,
Its woods, and that uncertain heaven, received
Into the bosom of the steady lake."

In 1861 Dr. John R. Park opened a school at Draper, which within a few months, was well and widely known. Dr. Park was a graduate of Wesleyan University, Ohio, and took his degree of M. D. at the University of the City of New York. In the Autumn of 1861, Isaac Stewart met him in Salt Lake City. It is said that Dr. Park was registered at the old Salt Lake House, and Mr. Stewart, in bringing produce of his farm to the hotel, met Dr. Park, and the meeting ripened into an acquaintanceship. Dr. Park was prevailed upon to take the district school at Draper, and this resulted in his remaining in Utah the rest of his life. From Dr. Park, Professor Stewart obtained his first schooling and training in books. Dr. Park and his boys and girls adopted as their motto: "Lose no time; be always employed in something useful; cut off all unnecessary

action." Dr. Park graded his school, and established a good library, which was used by all the people of the village. A literary society was organized, and in this Professor Stewart took an active part, and obtained his first experience in executive work as its president. When twelve years of age, he was at the head of the debating club of the town, and often invited his adversaries to argument, and even at times, sallied forth to meet them. An old settler in speaking of him said that when a mere boy, he loved truth and was once led to remark that, "truth in intellect becomes truth in character."

At the age of nineteen, Professor Stewart entered his profession as teacher in a little settlement just outside his home town. Here he developed those qualities that always marked him as a real teacher. He seemed to interpret the needs of the people, and began a systematic study of civic life, which he applied in the community where he taught. Leaving his country school, he entered the University of Deseret in 1879, and remained until he had successfully completed his course in 1881. In that year graduating from the normal and classical departments, he took the position as principal of the schools at Draper, and taught in the very room where he had studied under the tutelage of Dr. Park. His school became known far and wide. Having a wonderful influence over the children of the village, he was instrumental in organizing a large literary society, and in his school was to be found a good library, which was used by both the old and young alike. As Dr. Park had introduced military drill into his school, so Professor Stewart had his boys organized into companies for drill, and the girls were taught domestic science by the women of the Ward Relief Society. He interpreted the needs of the people of the village, and understood the children's natures from the first. Professor Stewart's great knowledge of child life and child psychology came from a close and thoughtful study of the children who came under his care. He wished the child to be trained by natural methods into a natural life. There are those who still live to recall Professor Stewart's influence on the youth of Draper. One of his old boys says of him: "In every call and desire of the child, Professor Stewart seemed to hear the voice of God beckoning him to service for His children."

In 1885, Professor Stewart was elected County Superintendent of Schools for Salt Lake County, which at the time included the schools of Salt Lake City. He was also principal of the nineteenth ward school, which was known throughout the Territory as a model school. In the county he did an exceptional work in organizing the schools and placing them on a higher standard. During the decades from 1860 to 1890, institutes were held throughout the Territory by the Territorial Superintendent of Schools. The County Superintendents always took charge of those in their own district. The Salt Lake County institutes were known as the very best, and for many years, they were great forces to keep the teachers in touch with the best educational methods. It seems from a careful study of those periods, that the schools of the entire Territory were well conducted. Though they were

not graded as now, for the graded school is the result of the past twenty-five years of educational methods in the United States, they nevertheless, did more for the boy and girl than they often do now. Judged fundamentally, education in Utah has been idealistic, for a high idealism has been structural in Utah's society from the first. These schools were not given over to the conventionalities as they are today. Children entered them, and from the first were in the midst of thought and were compelled to meet the intellectual activities independently and with a determination to read and to think. There was an individualism developed that marks them as centers of thought and true discipline.

In 1887, Professor Stewart became a member of the National Educational Association, and from that time to his death, he was almost a regular attendant at the different conventions of that society, bringing home with him always a rich fund of information, which he used in the development of the State Normal School. In 1888, Professor Stewart was placed at the head of the State Normal School of the University of Utah, a position which he held with distinction until the day of his death. With an unbounded enthusiasm and a knowledge of child life, he went to work, and within a few years built up a normal school, which has received the praise of eminent educators from all over the world. Studying the needs of the people of the state, he adapted his educational theories to their best needs, showing that while intensely idealistic, he was also utilitarian to the highest degree. His plan was to have every boy and girl educated in some useful vocation in life. His sole aim was to make education efficient, and to develop the moral virtues in man. He held the Aristotelian theory that "All knowledge is virtue," but the approach to learning was on the side of practical education. Maintaining always that the students and teachers of the University should be of service to the state, he urged that the University be taken to the homes of the people, and made a source of information in all the practical affairs, economic, civic, and ethical. He had, therefore, a heart and head for the value of compromise and conciliation. But compromise with him never became a matter of injustice, because of the honesty in his character, the nobility of his purpose, and the generous love which he had for his students. He loved his Normal School as he loved his life, and never once forgot a student who had been under his direction. In his desire to give the best that would serve the people best, he experienced an enlargement and enrichment of educational theories, for he viewed all sides of educational questions and movements. In his stand for manual training, it was not so much to get students to use tools and to know the theory of manual work as it was to place them in the thought and environment of industrial education. During the season of 1899, Professor Stewart did post-graduate work at the University of Chicago, and some of his papers on child psychology received recognition from Dr. Dewey, Col. Parker, and others. It was then that Professor Stewart gained the friendship of Col. Parker, which lasted until Col. Parker passed away. It was a friendship most beautiful, and Col. Par-

ker watched with a great deal of interest the development of the Utah Normal School, which to him was one of the model schools of the country.

In 1907, the University of Utah conferred upon Professor Stewart, the Degree of Doctor of Didactics, a title which he earned by hard and conscientious work in the pedagogical sciences. As a lecturer, Professor Stewart became known throughout the West. He was a pleasing speaker, and had great power in convincing the youth of the state to adhere to the broader and finer fundamentals of life. He was apt in the use of such sayings as the followings:

"If you cannot realize the ideal, idealize the real."—James.

"Those standing above life and yet grasping life and being stirred by life is what makes the genuine character."—Froebel.

And then when his very soul seemed on fire with the desire to impress the youth with great ideals and motives, he calmly gave Longfellow's "The Builders" with a grace and spirit that was beautifully impressive.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

As a regent of the University of Deseret from 1889 to 1892, he suggested and planned many important changes in the policy of the growing institution, and from that period to the present, he has been a prominent factor in the development of our state institution. Professor Stewart was the father of the University Summer School, which has now had some fifteen years of history. Hundreds of teachers will recall his patient, careful direc-

tion of the work, and the kindly encouragement he gave to every one who had made teaching a profession. Every summer he welcomed the students to the halls of the University; he gave directions as to the best work to pursue; and understood the needs of each one as he signed his card for his studies.

During the first week of the summer school of 1913, he gave his usual informal address to the students. All listened attentively, little realizing that it was to be the last time he would be heard in public. That afternoon, I saw him pass down the avenue of trees on the campus to his home. The day was calm and beautiful, and his last words to me as he bade me good bye at the gate were: "The Lord is just and loving." I never saw him again. He passed away the next Thursday morning, June 26. When word of his death came to the University, we all stopped in our work, the day darkened, "our good Stewart who loved us all so much had gone to come no more."

DAILY ROUND OF LIFE

By CHARLOTTE STEWART, DAUGHTER OF PROFESSOR STEWART

The very warp of his life was steeled with an ever strengthened faith in the ultimate good in man and the undeniable, incomprehensible power of God. Never once did this faith waver, never once did he falter in the appointments of that faith. Even as that faith embodied itself in loyalty did he become masterful.

Loyalty first it was to those he held most dear. If ever a man displayed fidelity, it was he. In every deed, in every act he was a Servant in the House. Never did his fidelity, his household loyalty slacken for an instant. It maintained a faultless vigor, a benign sincerity that was sublime.

A son he was that few can equal, none excel. To his mother he was the embodiment of son, father, brother and husband. For years she watched for his daily call of cheer and love.

A husband he was, whose every act and thought exemplified and vivified fidelity. Never for a second did his wife question his sincerity. United in thought, united in deed, united in soul, they lived without a shadow or a pang. His family life was an open book which shone forth unscathed, a holy symbol to his Maker. To his wife it was given to grow along with him. She worked her way through school and at the University was the first woman valedictorian. She was a partner to his idealities and his most loyal supporter and champion. Even as man and wife should be—they were.

A father he was, and right royally and proudly did he bear that name; a father that his children are most proud to have had, to have known, to have loved. The first recollection of their father was that of a companion, and that he remained, filling a need in their lives of almost boundless compass. He was an all-in-all to them. His letters to them are full of poetic insight and child-like sympathy. He understood childhood's whims, fancies

and development, and lived them with his children. He was then ideal, their standard, their law and their deliverer. They came to him alike with the bruised finger and life's crucial test, and from him no confidence was ever withheld.

Because to him the home was the unit of the state, and because upon its unity, cooperation, purity and high mindedness depended the texture of civic life, he conceived of and worked for a life time to build and make an ideal home—a home that God could look upon and say, "It is very good." He failed in this only in that human character is frail and because of the lack of human strength and endurance. Yet he did much. Around his great fireside were welcomed alike family, friend, neighbor, and the stranger of the road. Its homelike glow brightened the weary face and encouraged the dispirited. Upon the hearth the incense of love, loyalty, truth and service burned brightly, fanned by his undaunted love.

What he did in private life he magnified in public life. His loyalty to his superiors was passing just and truly noble. Never once did he feign a respect he felt not. Never for personal gain did he fail in unswerving fealty to his president, his fellow workers, and his institution. And often when he discovered frailty of character where he had looked for honesty and truth, he wept.

His loyalty to those under him was as truly marked. He recognized their struggles, their faithfulness, and to the best of his power supported their work and their manliness. Loyal to his state and to his people was this man of many parts, and many a time did he vindicate them from charges made at the bar of public prejudice. He was loyal to his country, a true and God-fearing private citizen.

For the youth of Utah the noble example of his life remains in the words of his nurse whose simple, sob-choked utterances were, "What a clean mouth, what a clean body, what a clean soul!"

A FRIEND CONCERNING A FRIEND

There are many fine letters concerning Professor Stewart. This one to a daughter is printed here because it represents a rare friendship—that of Professor Stewart, Superintendent Nelson and Dr. John M. Tyler, of Amherst, Massachusetts.

"Dear Miss Stewart:

"Amherst, Oct. 4, 1913.

"Your very kind letter brings it all back to me; the University crowning the plateau and overlooking the beautiful city surrounded by the snow-capped mountains; the brilliant light and the sunsets and then the city sparkling in the night like fairy-land; then the home on the edge of the plateau, and the soul of it all, your father, working on his irrigation in the garden and then sitting on the piazza discussing and interested in everything under heaven. I don't know when I have had a summer so crowded full of enjoyment. And it was well worth two trips to Utah to make the acquaintance and join the friend-

a pair they were! They lifted education in Utah, as scarcely any two men anywhere else have been able to do. Somehow I never could think of death in connection with a man like your father. He was the embodiment of energy, vitality and life. Such a man can't really die, he merely goes on to higher and bigger work somewhere just beyond—not far off, I think—and we lose sight of him for a little time. But no one can forget him and we shall see him and talk with him again some day in the Lord's good time. And what a crowd of young people he has infected with his own spirit and vitality! Such a man as he, especially in a young, growing and forming community, makes history, and he has stamped his personality deep on the life of Utah. I have rarely enjoyed talking with any one as much as with him. He thought clearly and sharply and earnestly; and felt deeply and believed strongly; but he was at the same time one of the broadest, most liberal-minded, charitable men I ever met. We liked one another all the better when we disagreed. And we will meet again and talk things over, I believe, disagree and laugh about it just as we have done, only a great deal better. For there is really only one city which really has foundations.

"I am very sorry for the University, it will miss him sadly; and the church and community has met a great loss. For there won't be another man just like him. And honored Brother Nelson will be lonely enough.

"I wish I could say a single word of help or comfort to you and your mother and his mother—you will remember me to them both very sincerely and respectfully—but I can't. There are places and times when the best friend can only stand outside and dare not intrude. It is a great and grand thing, something to be very proud of, to have had a father whose death leaves such a big hole. And you and I can only remember how he always lived in his work, what grand ideals he had of it, and gird up our loins, and carry on our work—we can't do his—as he would have had us do.

"I remember meeting very pleasantly one evening your father's brother and his family in their delightful home not far from yours. Will you remember me kindly and most sympathetically to them, please. I received the papers and clippings, both of them and ought to have written at once, and tried to; somehow I couldn't. Words are things, anyhow; but a life like your father's counts tremendously. You are very kind and good to write to me and I thank you most heartily for your letter.

For I did love him—and you are. Wishing you success and comfort in your new work, I am,

“Yours most cordially,

“JOHN M. TYLER,

“Remember me to Brother Nelson, please. How is he?”

MY FIRST TEACHER

By HOWARD R. DRIGGS

Professor William M. Stewart was my first teacher. Years ago he came from Dr. John R. Park's famous village school in Draper to teach the village school in West Jordan. It was his first work as a teacher. He was a mere boy at the time—literally not half so large as many of the big country boys that came to him to be taught. He had ninety pupils of all grades. How in the world he ever managed such a horde of hearty youngsters in that big blue barn of a building with its rickety desks, no one will ever know; but he did it, and he did it so well that he won the love and respect of all that came to him.

It was my good fortune to be one of the pupils of that other famous village school. I ran away from home one day to attend it. I had no right there—for I was only four years old; and there was no room for me. Yet the teacher, out of the goodness of his heart, took me in, and made me very happy by giving me a chance in his chart class. I do not remember what he taught me. I cannot recall with any distinctness the teacher. But this I know: he gave me a love for school that has been my lode-star ever since.

This was Professor Stewart's greatest characteristic. He so loved his work that his love became a contagion which spread to all that came near him. He was an inspirer. People called him, sometimes disparagingly, an enthusiast. So he was—an enthusiast of the highest type. Whatever he undertook he thrilled and filled with life. His heart was always in his work. And he had a great heart.

Sometimes, it is true, his enthusiasm carried him beyond the bounds set by the more conservative as right and reasonable. He made his mistakes; we all do. But no one ever corrected mistakes with a better heart than he. He was ever as ready to acknowledge his error as he was to try again. And he was always trying something new—something that he felt must be better for educational interests of his state—the great work of his heart.

All pioneers must leave some stumps and stones along their trail. If they did not, what work would be left for those that follow? To open new trails that lead to a larger, richer life, is in itself work enough for any man. Such work calls for courage, faith, and strength of the finest kind. Professor Stewart was a pioneer, a trail-blazer in education. The story of his life is the history of the common schools in Utah from the pioneer stage

in which he found them to their present well organized, well equipped condition.

His life was a ceaseless battle for better things for the children. To give to the boys and the girls a richer, fuller life, to provide for them schools that were an epitome of life itself—this was his ideal. And he never swerved from his course.

All that he did may be viewed rightly only in the light of his one great aim—the welfare of the children. He struggled to equip the schools, to enrich their course of study in order to make child life richer. He strove night and day to train the teachers, because through well-trained teachers he could uplift and inspire the children. He worked unceasingly for the betterment of the home because he appreciated it as the most potent influence in the rearing of the child. The home was to him the great temple of childhood; the school, important as it was in his mind, was only an aid to the home in the greatest work of the world—the education of the child. Parents as well as teachers must be trained. Because he loved their children, Professor Stewart traveled far and wide over the state enduring the discomfort of desert journeys winter and summer to meet the parents and the teachers and help them better to perform their greatest of all duties. Even the “city beautiful” idea, which came as the capstone to his life work, was an outgrowth of his central purpose to give to the child the cleanest, the richest, the most attractive environment possible. Nothing is too good for the child, was his oft-sounded keynote.

His greatest work was with the elementary schools—the foundation of the public school system, and by far its most important part. The condition of these schools when he first came to them has already been suggested. They were ungraded, poorly housed, poorly equipped, and often, though far from always, taught by poorly prepared teachers. Yet these pioneer schools, though sadly in need of so many things, were rich in possibilities and full of a love for learning. Our wonder is that they could have been so good, born as they were out of times of intense hardship and sacrifice. What they lacked most was an inspiring leadership. Professor Stewart brought to them such a leadership, full of love and enduring courage.

He found them teaching reading, writing and arithmetic. Step by step, to a large extent through his personal efforts, the course was enriched. Geography, history, grammar, drawing, manual training, domestic science, literature, nature study, and finally agriculture were added to the course.

“Hold on!” his opponents would cry. “You are overcrowding the curriculum. We cannot find room for these new subjects.”

“Then cut down the old-line subjects to their prime essentials,” was his answer. “Eliminate the waste. Reduce arithmetic, grammar, spelling geography, history and all the other subjects to their lowest terms. Teach them better. Vitalize them by bringing them closer to life. The course of study must deal more with realities and less with formalities. The school

must be made a lie-laboratory wherein childhood can be given the truest, the freest expression. Nothing is too good for the child."

This is the gist of Professor Stewart's pedagogy. It was not an unusual pedagogy: many other eminent educators of the Colonel Parker school were preaching it. But not one expounded the doctrine better than William M. Stewart. He lived it. He poured his enthusiastic personality into it. He illumined and illustrated it, by working it out into practical school life. Through his lieutenants, led by Joseph E. McKnight, he proved that his pedagogy in the main is sound and practicable. The Normal Training School is an expression in large measure of the pedagogical creed of Professor Stewart. This school is not perfect, nor does it reflect the half of what its founder wished it might; yet in the developing of that school a great work for the education of our state has been accomplished. The school has been the proving ground for many ideas that have uplifted the schools of the state. It has been the battering ram to break down many old notions in education in order that newer and better things might come into our school life. Thousands of teachers have received inspiration and helpful training within it. It has been a potent force in the uplift of our schools largely because of the genius and spirit of its founder.

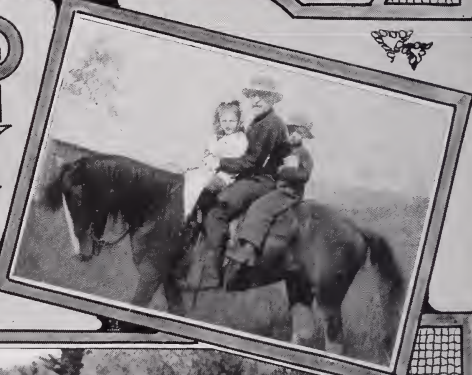
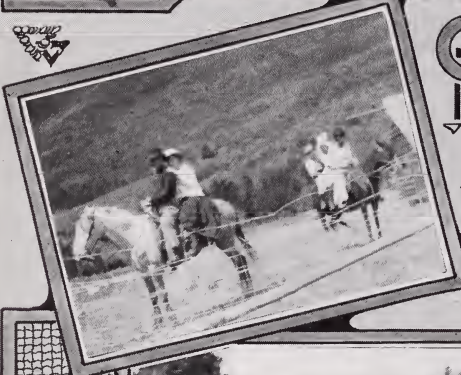
He was the father of the Utah School of Education. He was the chief promoter of the state summer schools for teachers. His influence was always felt in the work of the teachers' institutes and conventions. Even beyond the borders of Utah he was recognized as a great leader. He did much to bring about an appreciation of Utah and her schools by educators of other states.

He gave his life for the cause he loved. But he is not dead. In the hearts of thousands he still lives on. And his work must not die. It cannot. The cause of childhood is the cause of humanity. The education of the children is the greatest work given to mankind. The training of the teachers and the parents to do that work effectively is the first duty of our universities and colleges. The welfare of our state, or any other, is directly dependent on this work. It remains for us "here highly to resolve" that the work so well performed by our fallen leader shall be carried forward, that the ideals for which he stood shall be more fully realized, that the cause of the teacher and the parent in the larger interests of childhood—the cause for which he fought and died, "shall not perish from the earth."

INSIGHT AND FORESIGHT AS TO THE COURSE OF STUDY

By MILTON BENNION

Twenty years ago art, music, nature study and manual training as parts of the elementary school course of study were commonly called "fads." They were regarded as a means of wasting time and dissipating effort that should be given to real studies. In the midst of this denunciation on the part of teachers and the conservative public, Professor Stewart introduced and gave prominence to these subjects in the newly established Training School. The opposition to the innovations in no wise discouraged him from introducing



TYPICAL SCENES IN PROFESSOR STEWARTS' LIFE

school gardening.

These co-called "fads" have now become so well established in the curriculum that one is inclined to wonder at the tremendous opposition once leveled at them. Such early opposition was the result of the natural conservatism of human nature which leads many people to oppose any innovation whatsoever. This natural conservatism is likely to become accentuated in teachers, whose primary business has been to conserve all that is good in civilization. Then, too, in teaching it is easier to teach as we have been taught, using the same studies and the same methods; and it seems strange indeed, to attempt to teach subjects that have been excluded from the education of the teacher. A new school study, in the nature of the case, has not been a part of the education of the mass of teachers in the field. New teachers with different training, and special teachers, must, therefore, be depended upon to carry out such innovations. And consequently it becomes of essential importance that the head of a training school for teachers should be able to foresee future development at least a decade and anticipate the needs of the schools and the teachers. This is to imply that such a director of education is thoroughly impressed with the idea that education is a means of progress, and that progress means orderly change tending toward social betterment. With these conceptions it is unthinkable to regard the curriculum as a fixed thing. There must be a perpetual inflow of new knowledge and new methods, otherwise there could be no progress. There must also be an outflow or elimination of material. To suppose that the course of study could contain forever all the old and all the new is to overestimate the evolution of human intellectual capacity. This raises another difficulty; it is so hard to part with the old; and frequently, when it is a matter of choice, it is a puzzle to know what part of the old to leave behind.

Professor Stewart saw that there is much in the traditional course of study that has become largely dead weight, and that progress is furthered by elimination of such material. This does not mean, necessarily, complete elimination of any study. It may mean elimination of part of the content of a study and readjustment of the method of teaching the remainder in the interest of economy of time and efficiency of result. It is easy to understand that it is wasteful to compel the child to study formally what he can just as well learn unconsciously. If, therefore, the activities of the school can be so readjusted as to increase the amount of unconscious learning there will be time and energy liberated for new tasks. The perception of this fact was in Professor Stewart an insight so wrought into his mental makeup that it seemed instinctive. It made possible the carrying out in a practical way of that other inwrought characteristic, the desire for innovation. That he was able to see so clearly what innovations were workable and truly progressive has given him a place among the educational seers of this generation.

By J. H. PAUL

Professor Stewart perceived from the first that education must be concrete and not abstract. His first "hobby," as friends jocosely assured him, was that activity and interest are the essentials of all work in the school room. His favorite maxim was, "We learn to do by doing." He believed that thinking involves work and that good work implies good thinking.

It was not, at first, anything more than the effort to vitalize school work by making it concrete and active that manual training was put into the curriculum of the schools. It was recognized as an important means of interesting all pupils not of the mental type, and as a necessary consequence of our democracy of education, which would educate all the children, and not only those who were of the mental type. When it was seen, later, that the manual training, art, and domestic science could be put to some use besides training the judgment and perception of the pupils—that useful products could be made by such work—the idea of vocational training gained ground among educators. But very early Professor Stewart taught that the whole of the manual work of the schools was not merely convenient and helpful, but necessary. If the child is part of the world, he must engage in the work of the world—he "must be about his father's business."

Similarly, since the immediate business of life is to live in the environment of life, the main study, after all, may not be what man has blunderingly accomplished, but what God has done—the study of nature, not from books, but first hand, and especially of nature as a dynamic force operating under law, as a living, vital, and growing thing. What the child sees and does for himself he can write about, tell about, draw, and represent in other ways. The child's own experience is therefore the basis from which to educate him in the thoughts, drawings, and literature of others. But Professor Stewart did not stop here, for he saw that it is of first importance that the experiences of the child be based upon truth and fact—that nature be the basis of all that he studies. The child should learn, as the nucleus of certainty and truth, his environment; he should know the truth about common things—the earth the stars, the brook, the mountains—as a mere matter of honesty and truth in his education. He should be familiar with the birds and flowers, with the soil and the crops, with the trees and minerals, in short, with every phase of his environment; for without such knowledge, though he might learn to talk about all these things, he could not really know them.

Man needs to know nature, then, in order to know anything; but since the real business of life is not to know but to do and to be, and since the first great problem of life is to learn how to live, education must be directed to the solution of that problem. More people live by means of agriculture than by any other vocation, hence this paramount activity of life must be included in school training. This science and art, as it happens, involves so

much more of life than do other vocations that it is suited best of all for the purpose of education. It must therefore be part of the pupil's life and part of the teacher's training. The home is the highest manifestation of organized human life; therefore education must be shaped so as to train for life in the home. Moreover, since it has now come to pass that the struggle to maintain that highest product of civilization, the home, is becoming increasingly more difficult, the schools must do their part directly toward the support of the home. Pupils must be trained to aid in the work of the home and of adding to its income; otherwise the increasing cost of living will put an end to the home life of large parts of the people. Schools in our day must be made to pay, in the financial as well as in the educational and moral realm.

These conclusions, unhesitatingly adopted by Professor Stewart far in advance of most of his contemporaries, constitute the very essence of his message to this generation—the sum and meaning of all that he had to say. To carry them into actual operation in the training of teachers for the public schools became the supreme task of his life, the very goal of his professional ambitions; and no sacrifice of time and energy was too great for him if it contributed to the advancement of the cause he had at heart.

The training of teachers to teach in all the grades and parts of the public and high schools is made by law the paramount and sole duty of the School of Education. As each new branch of study was introduced into the schools, the School of Education met the demand by preparing teachers to give instruction in that branch, until the last and greatest industrial subject, agriculture, was put into the public school curriculum.

In attempting to train teachers for this branch of the public school work, the most active and determined opposition was encountered. It was argued that all such training, considered from the point of view of educational culture, is not comparable with the study of languages, literature, mathematics, and what have been termed the "pure sciences," i.e., sciences not specifically applied to any line of industry. Herein lay the supreme issue. Is not the cultural value of applied science at least as great as that of "pure" science? That there is no essential difference—none, at least, in favor of the culture derived from studies not immediately available for industrial and social needs,—this is the key to all of Professor Stewart's work. He held that all things useful are necessarily cultural. He maintained that from the standpoint of culture alone, the study of the laws, principles and processes of nature involved in the daily work of the world, and especially those concerned in the conservation and culture of life, must be of higher cultural value, if rightly pursued and applied, than any study of these matters in the abstract or more general sense without such specific application to the business of life.

This was the final form of his educational doctrines. For more than a quarter of a century, in steadfast zeal and with a confidence undimmed by any seeming failure, he worked to realize this ideal of education.

ANDREW CLARENCE NELSON

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43 "To me life has always been a mystery greater than death."—A. C. Nelson.

There was no thought when this Memorial Review was planned that Superintendent Nelson would be assigned a section in it. Death is always swift; his no less swift, that for all the years most of us knew him it hovered inevitably near. We counted on his services and friendship and understanding indefinitely. How heavy the toll of the year had been he himself felt keenly. He wanted to live, not that he feared to die, but that he wished to go on with his work, for its sake and the sake of his family. ¶ Professor Stewart was among his closest friends. In the matters relating to the general educational welfare of the state they were colleagues. The one who outlived the other was to speak at the funeral of him who had gone before. As they would have it, though there probably was never a word between them on the subject, their final resting places adjoin each other on a height in the beautiful cemetery above the city in which they lived. They were the staunchest friends of the Review. And so, as we hope they would have it, since their call was to be but a half year apart, they hold place together in this Memorial Number. ¶ Superintendent Nelson's rarest gift? Like Professor Stewart's that of making friends! A friend to both—Dr. Tyler of Amherst, Massachusetts—regarded as ample compensation for his two long trips to Utah the resulting friendships of these men. His letters always link their names. They stand in his memory as the typical school men of the West. ¶ "Battling Nelson," Dr. Tyler called Superintendent Nelson, showing how a term may be instantly dignified—exalted even. Battling Nelson! Here it all is. The papers that follow record the struggle for an education and for progress in education—a struggle which a brave wife always shared and often gladly took the brunt of. They show, too, the poise and fortitude with which suffering was borne—suffering with its known and inevitable end. Yet against such handicaps, estimate the achievement—in personal and professional life, in service to the community and state!

SUPERINTENDENT NELSON'S SERVICE TO UTAH

By D. H. CHRISTENSEN

Wherein did Superintendent A. C. Nelson render his most effective service to the school system of Utah? I have been asked by the editor of the Review to answer this question.

Superintendent Nelson came to the office of State Superintendent of Public Instruction with a splendid record as a school principal and county superintendent.

When he entered upon his new duties he displayed at once that shrewdness that always characterized his master mind. Without loss of time he discovered that his position had brought to him increased opportunity for growth—his fondest desire—and also it presented some big problems, larger than any yet worked out in his smaller field of activity.

He focused his attention on two things—himself and his task. I suspect that the former took precedence. He wanted to know his own powers and his own limitations. His later record shows that he made an accurate diagnosis. The nature, the extent and the requirements of his task came next. Evidently he compared his notes on the two lines of inspection and

then proceeded carefully and cautiously, but with unerring accuracy towards an ideal which was always clear in his own mind.

He had had the benefit of a good normal school training and he had regularly pursued work in correspondence schools. It is evident, therefore, that he was a careful student. The student habit was one of his assets. He read books, studied men and turned the x-ray of a resourceful and analytic mind on both.

Broadly speaking, his chief asset was a sympathetic, charming, and magnetic personality. He knew when to talk and when to listen. Better than either he knew what not to say and he always followed his better judgment. As a speaker, whether on the platform or in a circle of friends, he entertained, he inspired, he convinced. Sometimes it was the force of his logic, sometimes it was the uplift and inspiration of his incomparable powers of persuasion, and sometimes it was the mere charm of his personality, that placed the stamp of convincing proof and sincerity upon his utterances. At any rate, he always won his point, and he left his audience with the self-satisfying conviction that after all their views had not been at variance.

And then, those stories!

Have I now encompassed the whole individual in this three-fold aspect—the man, the student, the story teller? Take the broader view of each point and think carefully before deciding. Some people have acquired fame or success or both with only one group of these attributes.

During the first year or two of his service Superintendent Nelson worked assiduously, read much, thought intensely, traveled some and said little. He was preparing himself in accordance with his diagnosis and at the same time he was viewing his task at shorter range. The transition was also at hand. The major attention was now coming to the task. The preparation, including adjustment to new environmental conditions, was sufficient to give a greater feeling of self-confidence without checking self-development. He read as much, but his reading shifted from the books that deal with school problems to those subjects that have engaged the serious attention of great thinkers, past and present. He thought more profoundly. He was fast supplementing the acquisition of the teacher with the training of the scholar. He was still a hard worker, but his efforts were now directive. He organized his forces, and by common consent he had become a leader.

My answer now to the question embodied in the opening sentence is brief. Superintendent Nelson rendered his most effective service in providing—

First: For the organization and the maintenance of the country high school. The absence of the high school in smaller districts had placed the country pupil at a disadvantage in competition with the city student. Now their opportunities are equal.

Second: For the unifying and the standardizing of the certification of teachers in country school districts. This signal move made by teaching

of classroom work is measured by the efficiency of the teacher. While one achievement was made possible by regulations adopted by the State Board of Education and the other by legislative enactment, these two bodies merely crystallized into law a policy conceived and formulated by Superintendent Nelson.

A review of his labors furnishes ample proof of his clear and far-sighted vision which from the beginning penetrated farther into the future than the time when his great soul passed into the beyond. Yet even when the summons came his most cherished plans had so fully materialized that they were established permanently as a part of a great state school system. They are now self-perpetuating.

THE SUPERINTENDENT IN HIS DAILY LIFE

By HIS SECRETARY, A. C. MATHESON

He was especially tolerant. He measured persons by their general course in life. He judged them not by their mistakes, but by their praiseworthy deeds and achievements. He was never out in search of "field mice." He did not "strain at gnats and swallow camels." He was human, and he loved human beings, struggling patiently and manfully to reach humanity's best ideals.

He was aware of the grave problems confronting him and others. However, he considered it self-destroying and a loss of vital force to take one's self or one's work too seriously. He was not disposed to cross bridges before reaching them.

As a master of the story teller's art, he was almost in a class by himself. No one can be found who did not like to hear his stories, a majority of which were entirely spontaneous and original. Letters from educators throughout the country, received since his death, say that he was one of the most popular men at the National Education Association gatherings; that every one of his acquaintances hoped to secure a few minutes of his time. If an optimist is a person who, having ten minutes to spare, tells his friends and companions some enlivening story, he must surely be classed among the optimists.

He possessed the tendency and the power to turn every gloomy thought or feeling completely round, that the other and the brighter side might be held up to view. If, for example, some one remarked that the weather was disagreeably cold, his reply expressed a philosophy similar to that conveyed in the following stanza:

"I heard a bird sing
In the dark of December
A magical thing
And sweet to remember,

George
Nelson
1907



SUGGESTIONS OF SUPERINTENDENT NELSON'S HOME LIFE

Than we were in September;
I heard a bird sing
In the dark of December."

If a friend persisted in expressing sympathy for his suffering, he replied with the same sort of philosophy as is found in this stanza:

"Is it raining, little flower?
Be glad of rain,
Too much sun would wither thee,
'Twill shine again.

Art thou weary, tender heart?
Be glad of pain.
In sorrow the sweetest things will grow
Like flowers in the rain.

The clouds are very dark 'tis true,
But just behind them shines the blue."

To a casual remark in regard to his health, he would reply in a casual way: "Since the high cost of living has set in, I have been rather sparing in my diet." Or to "How are you feeling, Superintendent?" he would say: "Oh, pretty much," or "Considerably of late," and instantly initiate a conversation of a different nature. He would not permit his mind to dwell on the condition of his health.

His marvelous power to turn everything of a gloomy nature into sunshine was one of his most endearing charms.

He had his religious convictions, he had his political views, he clasped his friends to his soul as with hooks of steel, but not anything could interfere with his work as a public school man, with his duty to the schools as State Superintendent of Public Instruction.

He held the positive attitude toward life and toward his life's work. He was a constructive force; he believed in the uplifting power and in the mission of public education. His judgment as to the best course to follow throughout difficult situations was almost unerring. Not only in the state, but also of recent years in the nation, the opinion of A. C. Nelson was eagerly sought on educational questions of vital importance.

His power to appreciate another person's view-point and to enter sympathetically into another person's feelings without being in entire accord therewith and without expressing disagreement unless occasion required, was one of his most remarkable traits of character. Judged by this trait alone, his attitude at times on questions of more or less concern to others might have been misunderstood. But viewed in the light of his bold and

decisive action whenever occasion required or whenever it became necessary to take a stand, the attitude served to reveal the greatness of the man.

Superintendent Nelson was not resentful. He did not entertain ill-will toward persons who manifested ill-will toward him. Persons who years ago disagreed with him in a number of particulars, during later years were more or less won over to his views and in practically all cases became his supporters and friends. It would be difficult, indeed, to point to a public servant who to so great an extent had the esteem of his fellows.

The Superintendent lived in big fields of thought, feelings and actions. While he did not spurn detail, yet he liked to be a part of a force operating in a large way for the upbuilding of plans for the betterment of the schools.

He had remarkable power in entering an individual's life. Every person who was associated with him seemed to feel that Mr. Nelson was his special friend. This feeling developed because of his personal interest in each person's welfare. His genial and commanding personality drew people very closely to him and led them to carry out his suggestions willingly and cheerfully.

The following letter which was sent shortly after the death of his friend, Professor Stewart, to Dr. Tyler of Amherst College, Amherst, Massachusetts, shows some of the tender and strong feelings of the man:

"Dear Brother Tyler:

"Your good letter of recent date reached me the other day. Its message was one of assurance and inspiration. I needed it.

"More than I can tell you do I miss Brother Stewart. Our friendship was intimate, keen, and lasting. The last work he did on earth was done at my side in this office assisting me in the preparation of our State Course of Study. His last words to me were: 'God bless you.' We thought that I should easily precede him, especially as I have not been strong this summer. He was to say a few kind words about me in the presence of my friends when the final call should come to me. However, it has not been so willed. What he was to do for me, I have done for him, but I miss him.

"He was ill but a few days. At the close of school he went to his mountain ranch and while there in that high altitude he overdid himself with work and came home exhausted. This brought on an enlargement of the heart, of which he died.

"As you know, Stewart was a rare man, and he did rare work in this state. His friends are legion.

"In life we loved him; in death his memory to us is sacred. We shall try to emulate his worthy example. And may we hope to

meet him some day, somewhere again and unite our forces with him in that eternal progression for which our souls seem to crave? Now that we are, that we have intelligence; that you and I can contemplate and discuss the possibility of immortality, may we not claim much assurance that we shall continue in a state of consciousness beyond the grave? To me, life has always been a mystery greater than death. The question is not so much shall we live on and on, but whence and how came we? Again, now that we are, is it not quite an easy matter for us to go on? Can there be death and stagnation or cessation from conscious activity? Let us hope that the highest and most tender longings of the soul will find fruition.

"I have not been strong this summer, but I shall be better. I must win. The loss of nearly fifty pounds has changed me into one of the 'lean fleshed kine,' but I am looking for the fat.

"Remember me kindly to your daughter. Let me have a word from you whenever you have time to write. Come West again and abide with us.

"Sincerely,

"A. C. NELSON.

"Salt Lake City, October 1, 1913."

That he was strongly endeared to the hearts of the people of his state was manifested in many ways. One particularly significant way in which the esteem of his people was manifested showed itself in the uniting of all political parties on him for the State Superintendency. This action placed him in the office of State Superintendent of Public Instruction the fourth time.

That he was not only honored at home, but likewise abroad will be seen by the reading of the following two letters, strikingly similar to many letters which have been received from educators in practically all sections of our country.

"My dear Mr. Matheson:

"January 10, 1914.

"I was very grateful to you for your letter giving me items regarding the funeral and the last few hours of our very dear and admirable friend, A. C. Nelson.

"There is no other American outside Missouri whose loss I could feel so much as that of A. C. Nelson. I had met him two or three times each year for many years at the summer meeting and the mid-winter meeting of the N. E. A. We always ate together a few times.

"I was profoundly impressed by Nelson's veneration for his mother and for the heroic characters who plodded the plains in weary processions to reach the valley of the great Salt Lake

and build your inland empire. Through Nelson I learned about your people as I never would have learned in any other way. I haven't any doubt that there are many other Americans who through Nelson have been led to speak for the Mormon community and help to correct the gross misconceptions so wide spread.

"What a friend we have all lost! What a power for good in your beautiful state you have lost! I stayed over several days in the Hotel Utah last summer after delegates to the N. E. A. had nearly all left. I spent some time with Nelson. I was never more lonesome than for the few hours after he and I shook hands for the last time on the south side of the Hotel Utah, and he walked away in the direction of the Brigham Young statue. He didn't look back. But I followed him with the eye until he disappeared in the crowd. Poor fellow!

"I don't see where Utah is to find any one who can in the near future measure up to standards of greatness and goodness in so many ways as Nelson did. We of the country at large regarded him one of the greatest among all of the school men. We shall miss him for a long, long time. Whatever may happen to you, Mr. Matheson, you have been exceedingly fortunate in your near touch to so great a soul as Nelson. You ought to be on that account a citizen of tremendous value to your state in a good long life which must yet be ahead of you.

"Very truly yours,

"JOHN R. KIRK.

"President, Missouri First Division State Normal School."

"January 10, 1914.

"My dear Mr. Matheson:

"I thank you for your kind thoughtfulness in writing me about the death and the last days of my esteemed and beloved friend, Supt. Nelson. I had not heard of his death until I received your letter, though, of course, all of us who knew him and loved him would have been prepared for the sad news at any time during the preceding several years.

"I think I have never known a man more devoted to his work and to the performance of his duty than he. His courageous fight against death for many years and his splendid work for the schools of his state, in spite of the handicap of suffering and disease, will be an inspiration and a shining example forever to his fellow-teachers, so many hundreds of whom knew and loved him. His was a sweet, gentle, strong, courageous spirit, and I shall ever count it a privilege to have known

him intimately enough to have been vouchsafed some glimpses of his inner life and to have had my own touched by its uplifting power. Please express to his family my deepest sympathy in their irreparable loss.

"Very truly yours,

"J. Y. JOYNER,

"State Superintendent of the North Carolina Schools.

Superintendent Nelson was large of stature, large of mind, large of heart. While especially well balanced, it may be that his heart-power predominated. As feeling is a greater force than mere intellect, the love which was manifested on every hand for him and his wonderfully successful life leads us to believe that the emotional part of his nature was in the ascendancy.

His eminently fair dealing with all interests with which he had anything to do, was the means of suppressing any tendency toward factional differences and of cementing together all of the parts for the benefit of the whole.

He bore his suffering with signal patience. In the face of the most inspired hope, he must have seen that the chances for a long life were decidedly against him, yet he discharged his duties practically until he lapsed into unconsciousness. He died with his colors still waving. He was one of the heroes of his time.

THE LIFE OF ANDREW CLARENCE NELSON

By HIS SON LAMAR, AND DAUGHTER CHLOE (1)

Father was the son of Mads Peter Nelson and Margaret Hansen. He was born January 20, 1864, at Ephraim, Sanpete county, Utah.

From the time father learned the alphabet, at the age of nine, he sought untiringly for knowledge. Good books were a vital factor in his development. Friends who made journeys with him throughout the state or across the country found always that he carried a favorite volume or two with him. These were more often than not books that he had already read—volumes of verse, choice essays, philosophical and ethical treatises in which the style was compressed and vibrant. Reading with him was a process of reflection. Instance his own compilation of verse, poems from many sources which had impressed him, typewritten on the pages of a loose-leaf book. Or the Bible, which he was as likely as not to ask his traveling companion—if one who was interested—to read to him. He was incomparably fond of the Psalms.

Father first showed signs of leadership in his boyhood pastimes. He often fought mischievous boys to maintain the security of a bird's nest or to protect a polliwog pond.

Father all his life was fond of music. As a boy he spent hours carving violins with his pocket knife, and he was proud, indeed, when he was able to buy his first violin. Through constant practice, often under adverse circumstances, he became a violinist of reputation in his community; young and old assembled at his home to enjoy his music and to hear his happy stories.

At the age of twenty, having no particular inclination to work on the farm and desiring a broader education, father left Redmond, the home to which he had early removed from Ephraim, to attend the Brigham Young Academy at Provo. He remained at the academy two years, from 1884 to 1886. He re-entered in 1889 and was graduated from the normal course on May 23, 1890.

For the expenses of his first year he had saved his earnings from a surveying trip. But the amount proved inadequate. Toward the close of the school year, he found himself without funds to stay and finish his course. He wrote home to his father, asking for money. No answer came to his first letter. He wrote again, and awaited anxiously for a reply. None came. He wrote the third time. Without even the necessary money to get home he knew that if help did not come he would be forced not only to leave school but to find work. With hope becoming less and less, he made his daily trips to the post office. Finally, the letter was there, with the money, and word why it had not reached him before. This was the word: there was no money order office in the home town; the nearest was in Salina, four miles away. To reach Salina his father was obliged to cross the Sevier river. It was in the spring of the year, and the river was high. It had overflowed its banks for a mile on each side; the bridge was entirely under water except for the outside rails. With the money, three gold pieces, tied to his hand, grandfather waded out into the current, and when the water became too deep for wading, swam to the bridge. Here the flood was nearly up to his shoulders. He walked across the bridge, holding his hands above his head and clinging to the rail. With the aid of a rope on the other side, he swam to shore. At the post office in the town thus reached he mailed the letter with the money, that his boy might finish his year's work in school.

Father's pride in his parents was among the finest things in his life. This brave act of Grandfather's he could not eulogize too often or too fervently. With him the text, "And the hearts of the children shall be turned toward the fathers," was fraught with meaning.

Nothing moved him to resentment more quickly or more passionately than words carelessly spoken of his mother. At a convention of the National Educational Association held in Washington, D. C., a prominent southern educator took occasion to malign his religion. Quick as a flash father resented the man's insinuation and answered "My mother walked across the plains from Omaha to Salt Lake City, drawing a hand cart for

many weary miles. She made that journey for the sake of her faith, and I will permit no man to speak disparagingly of that faith."

Through all father's years of struggles for educational advancement, his close and confident counsellor was mother. During the first years of their married life, she assisted materially in meeting household expenses by sewing and making buckskin gloves. For several years, while engaged as a teacher, father was called upon to move from place to place. The inconveniences and hardships incident to these temporary homes were cheerfully accepted by mother as part of the preparation for better days. "Whither thou goest, I will go," was her ready answer. This same loyalty and devotion was manifest during the twenty-eight years of their married life. In later years when the family grew larger, mother uncomplainingly assumed added responsibilities in order that father might devote his time to official duties. There was no sacrifice, no self-denial, that she did not willingly and gladly make.

Near father as fellow students at the Brigham Young Academy were several young men and women now well known in the state. Among these are Dr. George Middleton, Professor A. C. Lund, Mrs. Richard R. Lyman (then Miss Amy Brown) Professor B. S. Hinckley, and Miss Alice Reynolds all of whom cherish his sacred memory and his heartening smile. Miss Alice Reynolds, the last named of these, has said that there were three things father's associates could not escape knowing of him: first that he was loyal to his fireside and home town; secondly, that he was a good substantial student; and thirdly, that his manner was most affable.

Father was most interested in pedagogy, English and mathematics. His commencement address was on a pedagogical subject. Forty-five hours in mathematics stand to his credit. At one time three prizes were offered to a class in English composition, for the three best exercises. One of these prizes came to father.

While in school at Provo, father came to know and to love Dr. Karl G. Maeser, his teacher. In a book of memoirs he pays the following beautiful tribute to Dr. Maeser:

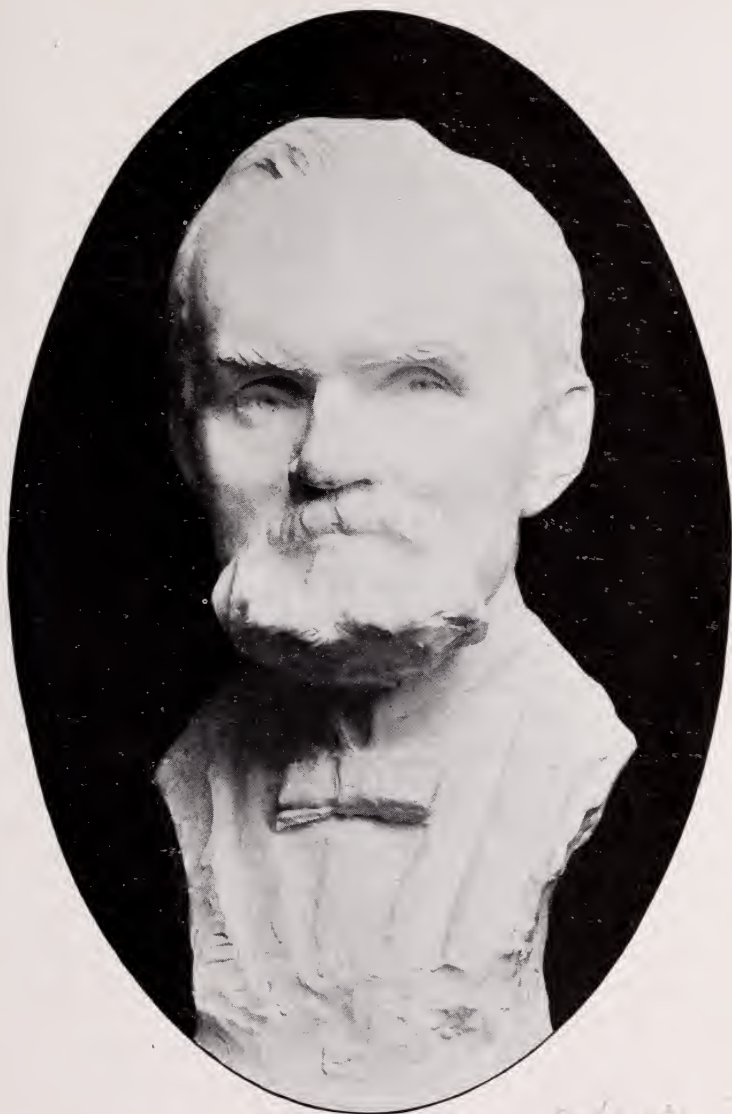
"MY TEACHER

"When I was an obscure boy, as unnoticed as a summer fallen leaf; when the dark clouds of suspicion and despondency had wrapt my soul in their black folds and rocked me in their cradle of poverty and want; when overwhelmed by the chilling blasts of seclusion; there came, like the gentle zephyr, the sweet breath of consolation, issuing from the heart of one who had entered within the portals of that holy sanctuary, the school room, and had been anointed with the oil of inspiration, a voice, which bade me look up and dispel these delusive obstructions and be guided by the constellation of hope, determination, and virtuous ambition.

"Blessings to the name of this holy man.

"A. C. NELSON,

December 17, 1900."



KARL G. MAESER

Dr. Maeser was the teacher who bade Superintendent Nelson as a boy
"to look up and be guided by the constellation of hope,
determination, and virtuous ambition."

On leaving school, father was called by Dr. Karl G. Maeser to take charge of the seminary at Manti. He held this position for three years, when he resigned to take charge of the schools at Manti. In the summer of 1889-1900 he conducted the College Summer School at Manti. The following teachers were a part of the faculty: Professor J. H. Paul, Professor J. E. Hickman, Mrs. Alice Merrill Horne, Miss Lillian Cannon, Ezra Christensen, and Enoch Jorgensen. Father's deep interest in the rural high school dates from this time.

In November 1896, father was elected superintendent of schools of Sanpete county. He was elected vice-president of the Utah State Teachers' Association in 1897, and was also elected a delegate to the National Educational Association convention in Washington. At a non-partisan convention held June 25, 1898, he was nominated for the position of county superintendent of schools of Sanpete county. He was re-elected to this position in July, 1898.

On February 18, 1899, Apostle A. H. Lund in behalf of the Board of Education of the L. D. S. church conferred upon father the degree of "Bachelor of Didactics."

Governor Heber M. Wells appointed him a member of the State Board of Education, May 14, 1899. He remained a member of this board until his death.

He was nominated for the position of State Superintendent of Public Instruction on September 4, 1900, was elected November 6, 1900, and on January 7, 1901, took the oath of the office of this high place.

In 1904, in 1908, and in 1912, he was re-nominated and re-elected to the position of State Superintendent of Public Instruction. The last nomination and election was the greatest compliment ever paid to a public officer in the state. He was the candidate of all the parties.

In 1910 he was made president of the Conference of Chief School Officers of the Northwestern and Central States, and last year he was named as one of the vice-presidents of the National Educational Association.

During his terms of office he traveled at least 125,000 miles throughout the state, inspecting schools and attending teachers' institutes. He made educational addresses in every school district and addressed teachers' institutes in every county.

From his term of office beginning in 1904, father was a regular attendant at the conventions of the National Educational Association, often crossing the entire country to avail himself of the opportunity. The conventions were a source of help and inspiration to him. He was recognized by being asked to read papers at many of them, and was influential in bringing the convention to Salt Lake City last July.

His first biennial report of the schools was said, by the leading papers and journals of the state, to be the best report ever made of the educational conditions of Utah. He received many letters of congratulation on the report.

Father's friends regard the school legislation which he secured during

his term as State Superintendent as among his most important contributions to the educational growth of the state. With his aid, uniform requirements for the certification of teachers were brought about, and special state aid was secured for districts without sufficient funds to maintain their schools seven months and pay their teachers \$300 for their services. Legislation providing state aid for high schools was also secured through his initiative and tact with legislators.

Father was a deep student of philosophy. He also found inspiration in the biographies of men who had struggled and fought for the attainment of ideals. The story of Lincoln's life was a potent stimulating influence to him. His keen thirst for unstinted philosophical enlightenment made of him a constant and patient student. His altruistic spirit is well illustrated in the following message found among his private memoirs:

A WORD TO YOUNG MEN

"My young friends, go into the world with high hopes. Learn to look for good and you shall find it. If you are despondent and distrust your fellowman; if you look for dishonest deeds, your researches will be rewarded. The black clouds of suspicion will overwhelm you and the sunlight of heaven will never penetrate the dark rifts of sorrow that such thoughts bring. Live for something, and your acts will bless the world. Take not as the guiding stars in the constellation of your lives, the old signs of Leo, Virgo, Cancer and Scorpio; but turn your eyes from ignorance, superstition and oppression. Weave into the galaxy of higher life, faith, hope, charity and love.

"You will then find life pleasant to live, and the continual benedictions of a divine Providence, in whose hands our destinies are, will be upon you forever and ever, for—

"Lives nobly ended
Make the twilight long
And keep in tune
God's sweet nightingale of song."

PERSONAL ATTACHMENT

By A. E. WINSHIP, Editor of the School Journal, Boston, Mass.

It is interesting to study the way in which professional prominence is attained by officials.

Official prominence is distinctly unlike any other prominence and a professional official is definitely unlike any other official.

Hon. A. C. Nelson was a professional official with national prominence.

Professional affection among men is apart from all other affections and official affection is well-nigh unknown.

Practically every professional official with keen attachment among men had that interest awakened in college days, or in professional life prior to office holding.

A. C. Nelson had no wide range of college day comradeship and made no extended acquaintance prior to holding state office.

I probably know of the professional friendships of educational men as well as does any other man and I hazard nothing in saying that no State Superintendent had more genuine professional friendships throughout the country than had A. C. Nelson. This was due in part to his broad mindedness, professional wholesomeness, delicious comradeship, and rare humor, but it was intensified by ardent admiration for his patient, heroic suffering and the noble faith and hope with which he faced the inevitable for all the years of his public life.

CONSTRUCTIVE SCHOOL LEGISLATION

A Resume of the Legislative Work Accomplished for Our Schools Under the Leadership of A. C. Nelson

By HOWARD R. DRIGGS

Superintendent A. C. Nelson was a law-maker. His administration of The State Department of Public Instruction is marked by the enactment of a code of wise school laws that will stand as a monument to his memory. Most of these measures were of his own shaping. All of them were carried through the legislature largely because of his master influence. The bills that he stood behind never failed. Quietly, yet persistently, he worked. The legislature respected his power; they were glad to do him service. The Governors valued his counsel. He achieved his results, not by noisy methods, but by winning over the leaders to the wisdom of his purposes. He took them into his confidence and they stood by him.

Two things stand out prominently in the constructive legislation effected by Superintendent Nelson: 1. Better organization of our schools; 2. Higher standards for the teachers.

To get the first result, the measures providing for consolidation of our schools were carefully amended; high school districts were made possible; a school building commission was appointed to approve all plans for school buildings; the institute work was unified; the text book commission was created; high schools were placed under the direction of the State Board of Education; state aid was given to high schools; and the free text book law was created.

To raise the standard of teachers, laws were passed providing that the examination of all teachers be by the State Board of Education; that all institute work be made obligatory and teachers be paid for such service; that no one be eligible to the state examination who had not had four years of high school work, or an equivalent thereof; that teachers give proof of freedom from infectious and hereditary diseases.

In addition to the laws suggested, many others of importance were passed. Among them notably the library and gymnasium laws, which provide that schools must expend fifteen cents per capita for all children within school age, for library purposes; that school districts may maintain public libraries either alone or in cooperation with the municipality; that cities of the third class and towns may maintain public libraries; that the State Board of Education shall be also the library commission of the state.

Two other beneficent measures achieved during Superintendent Nelson's administration are the one requiring the raising of the flag on school buildings during all legal holidays and the one establishing a bird day.

The school laws of Utah are recognized beyond our state as wise and efficient. Many other states have shaped their legislation in accordance with them. The reputation of Superintendent Nelson gained by his constructive legislation for the schools is an enviable one. It has done much to give him the high standing he holds among the leading educators everywhere.

SUPERINTENDENT NELSON'S EDUCATIONAL VIEWS,

*At they Have Appeared from Time to Time in the
Utah Educational Review*

THE SCHOOLS AND MORAL EFFICIENCY

In this matter of moral training many of our teachers have not adjusted themselves to the newer conditions, to the ideals which necessarily are the outgrowth of our American idea of government. They assume because theology may not be taught in our public schools that the avenues for moral training are closed. Such an erroneous conclusion has wrought much mischief.

Moral training today is not a matter of theological instruction or belief, it is a matter of civic righteousness and national safety. Our public schools are eminently fitted, by the very genius of their organization, to disseminate ethical instruction of the highest order. To them come children representing an almost endless variety of conditions—children of different nationalities, different religious and political persuasions. These must be taught to live together in peace and harmony.

Whatever shortcomings there may be in moral training in our schools, the cause is not inherent in the system or their organization. No other organization is so rich as the public school in opportunity to teach the art of living together in harmony, of habitual obedience to the second great commandment which is like unto the first, and upon which hang all the laws and the prophets. "Love your neighbor as yourself." And yet too frequently can teachers be found who neglect the moral training of the pupil to take care of less essential matters. By such teachers formal courses of study have been emphasized and followed strictly while the child has been guarded carelessly. His grades and per cents have been the chief concern; his conduct a secondary consideration.

If education is to enable the adult to live the happiest and most useful life, the school must be happy and useful. It is a matter of the greatest importance to provide for the child a school environment that will actively exert a beneficial influence on his habits and morals.

I once heard the question asked Colonel Parker: "What period of the day should moral training be given in school?" He replied: "Every minute of the day."

While this is true, it implies beyond the least doubt that such moral instruction should be informal and that teachers should be prepared by special training for this important part of their work. Some prominent educators advocate the efficacy of giving regular formal instruction in morals; others hold that moral conduct is rather a by-product, the highest and best reflection of moral influences that unconsciously have become part of the child's life, and that formal lessons are productive of little or no value and in many instances are actually harmful. Others again contend that reading the Bible will in a large measure solve many of our perplexing moral problems. They admit, however, that in a country such as this where there are so many conflicting religious opinions, the Bible should be read in our schools without comment. Is this not reducing the scripture to its lowest terms? Does not such reading rob the Bible of its ethical and literary value? If the Bible is read, is the child not entitled to both? Whatever value scriptural readings may have, is not this remedy by far too easy for the solution of a problem so grave—a problem to which the best thought for centuries has been given?

The most important function of the school is to train for character. This can best be done by providing for the children a good, wholesome, stimulating school life.

TRAINING FOR CIVIC RIGHTEOUSNESS

What is more vital in a citizen than the feeling that makes him hold sacred what belongs to all? Yet think of the battered buildings, the broken windows, carved desks, marred blackboards, tumble-down fences, littered school yards and walls and outbuildings scribbled over, too often with obscenity.

Do children generally treat their own homes so? Why should they abuse what belongs to all? Is there not a crying need for teachers to teach such lessons in civic righteousness as will make them pause before they lift a hand to mar these temples of learning? When you stay the hand of the pupil who is about to carve his desk with a jackknife, do you not check the grafter of the future? What more right has one to destroy a piece of public property to gratify his desire for the savage pleasure that seems to come from destroying things, than he has to put his hand into the public purse to gratify his desire for other pleasure?

Teachers often complain that the parents do not visit the school, Ah, but they do visit it, every day, through their children. Children always reflect their parents—their home. And they carry with them, too,

the culture inspired in the school. The teacher, careful what she does. It is in her power to change for the better every home represented in her classroom. It is in her power also to shape the citizenship of the future by training children every day in those things that make for civic righteousness.

BE YE COMFORTABLE

Many teachers and trustees seem to forget that their first duty is to attend to the physical welfare of the child—to give him healthful surroundings, to put him at ease in body, before they set him at mental work. It is exceedingly difficult to get teachers, especially young or inexperienced teachers, to feel the importance of this; they will persist in paying more attention to the subject taught than to the individual child.

It is a part of the child's birthright to be happy, to be comfortable.

Teachers are expected to be vigilant in protecting and conserving the health of the child.

Trustees are elected for the purpose of providing such buildings, equipment and grounds as are sanitary and comfortable.

It is not economy of the child's effort to compel him to work when he is ill at ease, when he is too cold or too warm, or breathing the poisons of impure air, or suffering from some ailment, or otherwise is in discomfort. Rather is it an inexcusable waste of time. We can do our best only when we are surrounded by healthful conditions. Let us be comfortable first, then study.

FROM THE ADDRESS OF WELCOME TO THE CONVENTION OF THE NATIONAL EDUCATION ASSOCIATION IN SALT LAKE CITY, JULY, 1913

Today, as rarely ever before, are needed poise, sanity and discrimination
* * * * Criticism, to be helpful, must be intelligent, frank, and founded
on facts. Constructive criticism is always wholesome and should be wel-
comed. * * * * Our public schools must give the child a knowledge
of what may be called the "tools" of education. He must be trained to use
these tools intelligently and effectively. In a democracy these are a part
of his birthright and no system of education must deprive him of this sacred
right. * * * * In our schools from the lowest to the highest in grade,
pupils must be trained morally, ethically and socially. They must learn the
greatest art of all arts, that of living together in peace and harmony with
their neighbors. They must learn that their neighbors have rights as well
as they, and that to respect these rights is a sacred American duty. What-
ever changes the future may see in our schools, it will always be their func-
tion to inculcate a deep and abiding regard for civic righteousness; every
measure of our schools must finally rest upon this function. They must
give to society staunch, able, intelligent and dependable citizens.

ROBERT LINDSAY MCGHIE

By BYRON CUMMINGS

Some men seem to step out into the arena of action when the stage is set for tragic scenes and dramatic poses, others join the host of the world's actors when the play must take a constructive turn and guide the thought of the people to ideals of peace and mutual helpfulness. Some men seem to jump to the center of the stage and insist on holding it, while others are content to remain in the background, realizing that it is not so much man's position or length of time spent on the stage, but the spirit and power he puts into his part that really counts after all. Of the latter type was our late beloved friend, Robert Lindsay McGhie. Quiet and modest he moved among his fellow men, a helpful comrade of every man who was trying to act his part honestly. He thoughtfully mapped out his life work, prepared himself in his lines with greatest care and indefatigable industry and then had to surrender his role just as the action became most interesting and some of the problems were nearing a solution. To us it seemed a tragedy, a shocking ending to a drama that gave great promise. We stumble in our lines and wonder why all this waste of broken threads and shattered hopes. And then we remember that we are only mortal actors and "Now we see through a glass darkly, but then face to face, now we know in part, but then shall we know as now also we are known." Blessed hope that gives us a glimpse of eternal truth and the infinite possibilities of the human soul! We are comforted, and turn to stumble through the lines our friend was just now giving with a quiet forceful dignity beyond our reach to convey. The mist of sad memories still dims our eyes; but ever a clear firm note impresses itself upon our consciousness—"Our friend now knows even as also he was known." His work is not done; no, not even is his role changed; he has simply been transferred to another company.

Robert Lindsay McGhie was a Salt Lake boy. Born and reared in what has always been called the Sugar House ward; he gained his elementary education in his home and at the district school of that locality. A Latter-day Saint born of staunch old Scotch parents, he always took great interest in the welfare of the church and in promoting the moral welfare of the young people of his community. Never obtrusive or domineering, yet always an excellent balance-wheel and adviser, from boyhood he came to be recognized among his associates as a strong high-counsellor and leader. Everyone knew that Linn McGhie's decision was right and just and could be accepted with confidence.

In 1899 Mr. McGhie married Angie Gabbott, a graduate of the Normal department of the University. In her university days she was a leader among her associates, ever active and progressive, promoting those things that made for a bigger, better institution. That same spirit was carried into her home and she sympathized with and helped carry out all of Mr. McGhie's plans for a better equipment for his life's work in his chosen calling. To carry



ROBERT LINDSAY MCGHIE

out these plans and provide for a growing family on the moderate salary of a university teacher, taxes the combined wisdom of the cleverest parents. This problem with the added burden of poor health and hospital expenses, Mrs. McGhie has borne cheerfully and now takes up the task of providing for herself and her five children.

From the Sugar House ward school Mr. McGhie entered the preparatory department at the University. Continuing his work there he secured a Normal certificate in 1894, and the Bachelor of Science Degree in 1897. After graduation he was made an instructor in English, which position he held until 1900, when he was made an instructor in Latin. In 1905 he became assistant professor and in 1911, associate professor, of Ancient Languages. For two years, 1903-1905, he was given a leave of absence that he might continue his study of Latin in postgraduate work at the University of Chicago.

He secured his Master of Arts Degree from the Chicago institution in 1905, and did some additional work toward his doctor's degree. All of his scholastic work was characterized by a thoroughness and a comprehensive grasp that marks the true scholar. He grew to be especially fond of tracing the development of Roman private life and Roman philosophy, and spent much time in his private study on these themes.

The hundreds of University students who have been members of his classes are the best evidence of his superior ability as a teacher. The same systematic, careful, painstaking effort that characterized his work as a student dominated his work as a teacher. Anything that was worth doing at all was worth doing well, was ever his motto. His students loved their work because they learned to take pride in it and gained a consciousness of their own power to do things well. The gentle justice that pervaded all his relationship with his students, and that cheerful smile that met and smoothed out every difficulty endeared him to every university student who came in contact with him. His greatest monument will be the grateful recollection of his nobility of mind and soul implanted in the memories of his students.

Mr. McGhie served the University conscientiously and faithfully for fifteen years, giving his best unsparingly to others. Self was entirely forgotten in his devotion to his duty in aiding in the upbuilding of education in the state and in the development of her young manhood and womanhood. We, as citizens of the state, owe his memory a debt which will best be repaid by seeing that his children have the opportunity of an education which he did not live to provide.

The sun shines on though clouds may weep in bitterest tears.

The Master speaks in gentlest tones, though Jove inspire our fears.

Then, friends, look up and gaze beyond to realms of peace

Where thought breathes deep and love is king, and days of bondage cease.

ards pleased him in a country which he was often apt to condemn as having no standards. He knew the difference between the elect and what Shakespeare calls the "fool multitude." At Harvard he took his master's degree and from then on Harvard ideals were his and he lost no time in infusing them into his classes. His Harvard associations made him wide awake to the joys of learning and the need of good teaching. He was proud of his Harvard degree, proud of his connection with so reputable an alma mater, and was one of the leaders in founding the Utah-Harvard Club. Other men such as President Widtsoe, had given him the Harvard impulse, and he was ever ready to pass it on to those who were worthy of so great a salvation.

Closely connected with his Harvard life is Professor Larsen's work as a teacher. He knew all forms of teaching. He had taught in district schools, church schools, and colleges. When he came to the Agricultural College he was just entering his thirties and ready to do one of the most difficult tasks ever laid out for a teacher, that of inspiring with an abiding love for good literature young men and women who did not care particularly about being inspired, who in many cases had formed in their childhood no reading habits, who had read in addition to religious works, only Orison Swett Marden, and Ella Wheeler Wilcox. This was the highest thing he aimed at. Besides this his work consisted in training, in accurate oral and written English, boys and girls who too often were not accustomed to hearing good grammar and who preferred the use of worn-out slang to expressive, fitting adjectives. By far the most difficult part of his work was to show his students that the ability to speak and write good English has a practical, though often indirect, dollar value. Stenographers with nimble fingers and untutored minds; animal husbandry men with a keen eye for the good points of an animal, but no English with which to describe them; cooks and dressmakers who knew but little of the joys of books—to them all he brought home the truth that one's mother tongue is the handmaid of all the arts and sciences. This was his practical work, the humdrum, indispensable small coin of an English teacher's life. The pure gold of his teaching was the varied elective work he offered from year to year. There were always courses in Chaucer and Shakespeare, those wells of English undefiled that he had found so full of beauty when taking the courses of Professor Kittredge of Harvard. The thorough scholarship of Professor Kittredge was his model in his teaching and to him and to Professor Brewer, one of the early teachers at the Agricultural College, he probably owed the encouragement and incentive that made him choose a life of books and contact with young men and women.

In the main his courses were modeled on the Harvard principles of accuracy, clearness and elegance. With the main stress laid on the recognized masters of English literature, American literature was for him only a few degrees removed from the drudgery of theme work. And yet in accordance with the spirit of the Agricultural College his mind was ever open

to the new, and he was always willing to try to meet the popular demand for the easy, the modern, and the untried standards. In this spirit he gave able courses in the short story, the modern drama, and the Bible as English literature, subjects that he always regarded as popular corollaries rather than the fundamental propositions of literature. His own background was so complete that it was always hard for him to be tolerant with students who wanted to spend their time on the frills and flourishes of this subject. He, himself, was ever ready to purchase new books that would be helpful in his work; and his library, made up mainly of Scandinavian books and critical works on literature, was doubtless one of the best, if not the best, private library in the state of its kind.

Professor Larsen's work was felt all over the state and even outside it. With one exception he was the only state member of the Modern Language Association of America, a most significant fact with regard to his scholarship, breadth of view and scholarly associations. He was often a companion of Superintendent Nelson on teachers' institutes throughout the state.



THE UTAH AGRICULTURAL COLLEGE IN MIDSUMMER

The two men were good friends and never happier than when exchanging Danish stories or making plans for the educational betterment of the state. Both were endowed with the keen, inoffensive humor of Hans Christian Anderson. Both could watch the inner workings of the educational world with the superior insight of superior men and with the sympathetic humor and intelligence of men who enjoy their work, realize much of its innate futility, and yet see the imperative necessity of supporting it with all the vigor and energy of mind, body and soul.

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B. W. ASHTON

By JAMES E. MOSS

In the twenty-eight years which Mr. Ashton spent in the schools of Salt Lake county he impressed his ideas upon them as no other man has. For ten years he was an administrative officer, four as superintendent of the county and six as superintendent of Granite School District. The present efficient school system is largely due to his sound planning and tireless effort.

Among the many excellent improvements for which he worked and planned, two stand out prominently. They are the establishment of high schools and the consolidation of the numerous school districts into two larger ones. Believing that the high school is the poor man's college he devoted himself to the task of instilling this idea into the minds of the citizens and school officers. In 1895 he established a ninth grade in his school at Big Cottonwood and then began to urge surrounding districts to join together for high school purposes. As County Superintendent he called meetings all over the county, to which he took prominent local educators to present the necessity of secondary school education to the patrons. Then as one of his first acts as Superintendent of Granite School District, he secured the establishment of Granite High School.

But his greatest achievement in an administrative capacity was the consolidation of school districts. "Father of Consolidation in Utah," they call him in his own county. He it was who as county superintendent from 1900 to 1904 almost alone championed the cause of better gradation, more efficient management, and better salaries for teachers through consolidation. Never in the history of the county schools was there so much bitterness manifested towards a man. Impractical dreamer, his opponents called him. But regardless of all opposition he earnestly worked and patiently waited until the more thoughtful ones caught his view point. Then he went to the County Commissioners and after weeks of earnest labor with them he succeeded in getting that body to consolidate the schools of the two districts, Granite and Jordan. Thus was consolidation born in Utah, and the quiet, earnest, persistent man who was the moving spirit in it lived to see many other counties follow the example of Salt Lake.



BRIGHAM WILLARD ASHTON

SAMUEL H. SMITH

By JAMES H. WALKER

Samuel H. Smith died at his home in Pleasant Grove, September 18, 1913, after an illness of only a few days. Though born in England, he spent practically his whole life in this state, offering to his state and community upon the altar of public service, the best that was within him.

Living at the foot of our sublime Timpanogus, to which he often looked for inspiration, spending day after day in the solitude of our Wasatch canyons, he partook of their sublimity and found an everlasting love for the beautiful in nature, which left its imprint in his very soul and influenced all his deeds.

His boyhood gave prophecy of the man whose aims would be intellectual rather than material. He was by nature a student, a deep thinker of things world wide, while his ability to take hold of details and make them his own, showed he possessed a rare analytical mind. An extensive acquaintance with the history of nations made him a wise prognosticator of the future. His scorn for his material aggrandizement is shown by the fact that service to his fellow-man was his watchword. He had little craving for this world's goods, except in using them toward some good end.

As a personal friend, he was inestimable. Quick to see a defect and as quick to find a remedy for it, he stood ready to offer a kindly criticism. He was not in any sense a fault-finder or given to disparagement, but, when he saw a shortcoming, whether in a personal friend, in the classroom, or in an organized community, he felt it his duty to point out this shortcoming and offer a remedy. He was in every sense thoroughly progressive.

In the death of many good men, only a family loss is sustained, but in the death of Mr. Smith a community and state loss is felt. He cheerfully gave his time and his talent for the uplift, encouragement, and betterment of others. Hundreds of pupils who have come under his tutorship, have been filled with enthusiasm and made to see the world in a bigger and broader way.

ATTEWALL WOOTTON

By ORSON RYAN

"The dedication of a man's life and whole mind to a cause,—there's heroism."—Meredith.

Attewall Wootton of Wasatch County was a pioneer, a builder, and a patriot in the educational field. Beginning work as a teacher at American Fork, Utah, in 1857, he was almost continually in the service until his death. As County Superintendent of Wasatch County for more than twenty years, he was one of the small group of men, especially educators, who remain young and progressive. To know and to do were the basis of his highest motives, and as a man who found enough to do in the great cause of humanity, the world has a right to honor him.



SAMUEL H. SMITH



ATTEWALL WOOTTON

CHRISTIAN LARSEN

By FRANK RUSSELL ARNOLD

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The career of Professor Christian Larsen may be profitably reviewed from three different angles: First as a Scandinavian; secondly as a Harvard man; and thirdly as a teacher in English.

Born on the island of Langeland, he left his native Denmark at the age of eleven, but not too soon to have felt the great charm of Danish rural life. He knew and loved the simple, strenuous life of the Danish farmer on the large estates. Some of his friends remember a talk he once gave before the Men's club in Logan about his Danish boyhood. He described intimately and sympathetically the life of a small village as he knew it with its government-appointed school teacher and pastor; its huge barns stored with grain to be threshed during the winter; its dairies and gardens, where women did much of the work; its simple peasants, all eating out of the same dish at meals and each washing his own spoon at the end of the meal. His descriptions of the thrifty life were far more entertaining than those of Rider Haggard in "Rural Denmark." It was the plan of his parents that he should take his place in this simple life as a gardener, but his coming to America opened new horizons. The change never took away his inborn love of the soil, for his dearest avocation was ever his large flower garden, the finest in Logan, and his last ambition was to buy up land about Greenville in order to establish a model dairy farm.

But Denmark meant other things to Professor Larsen than the love of the soil. During his European mission he visited Copenhagen and his relatives, and began to realize the wealth of Danish scholarship. He was fond of asserting that George Brandes knew more about French romanticism than the French themselves, and that Jespersen was a philologist and phonetician, the equal of any in Europe. He awoke to the fact that the Danes have always been the Frenchmen of northern Europe, and leaders among their Scandinavian neighbors in learning, the theatre, literature and the general finesse of life. For him the greatest of the Danes was Hans Christian Anderson and probably no man was ever better fitted than he to understand that master of subtle humor and introduce him to American readers. It was at this time that Professor Larsen began to collect books on Danish literature, both mediaeval and modern. His work in the Harvard library later put him in a position to acquire many valuable Danish books and his collection of old Scandinavian books, now belonging to the Agricultural College, is without doubt the largest and most valuable west of the Mississippi. All in all, his life was a most vital link between Denmark and Utah.

Next to the Dane, the Harvard man. Harvard was for Professor Larsen a place of intellectual stimulus, a home of that high scholarship to which he would gladly attain, the one American university where scholarship tended to take the dignified, classical European form. Its high stand-



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